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Man's Self

THE

SUREST GUIDE

To the True Worship of God, and Good Government of the Mind and Body.

In Opposition to Tradition, Custom and Bigottry, the Governors of the Present, and all Preceding Generations.

Or, The Second Part of the Way to Long-Life, Health and Happiness.

By THOMAS TRYON, Gent.

LONDON:

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of Language in General; that it is a meer Babel, or Confused Heap of Bastard Illegitimate Words; that no Tongues are built upon Mathematical Principles; and that no Language can be Universal, but what is built on, and proceeds from the Sevenfold Nature, or Seven Principles.

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Things; which no Man ever yer deny'd.

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HE Learned Mafes tells us, That God made Man in bu own Image; and therefore the Seers and Philifephers of all Ages effeemed the Knowledge of a Man's Self to be the Foundation of all other Knowledge; because in him is contained the true Nature, Property and Principles of all Things both Corporeal and Incorporeal and therefore all Wife Men have a great value and effeem for this Self-knowledge . Man being the Foundation whence fo many Wonderful Sciences, Arts and Trades have proceeded and taken their Birth, and are daily Midwiv'd into the World; each of which proceed from Solid Principles, though, as it were, altogether unknown to the Inventors or Practicers of the faid Arts. Now notwithstanding all Men confess this Self-knowledge to be the first true

step to the understanding of all Wondersul Things, yet there can hardly be sound one in an Age, or in many Nations, in any competent degree endu'd with this Self-knowledge: For if we consider this great Maxim of the Philosophers, He that knows himself, (that is, distinguishes the Principles whereof he is made and compounded) does thereby proportionably distinguish the Principles of all other Greatures and Things, each according to its degree and graduation: For if this were not so, Man could not be stilled the Likeness and Image of God; and consequently, not contain the True Nature and Property of all Things; which no Man ever yet deny'd.

2. Now let us confider what is to be understood by Knowledge; as when we say such a Perfon is knowing in this Science, Art or Trade, it is supposed that he is capable of distinguishing the Complexion of that Art or Trade, that is the Principles and particular Parts thereof; which to do is Knowledge: And therefore that Person who is ignorant of the first Principles, is likewise altogether unskill'd in the particular Parts, be the Art or Trade what it will. The like is to be understood in the Knowledge of a Man's Self: If a Man do not know and diffinguish his own Principles, and the Qualities he is compounded of, and their respective degrees, strength and weakness, he cannot in any degree judge of his own Nature and Power, and confequently of no other Thing but by chance, and as most persons judge of Arts and Mysteries they are ignorant of; and therefore as no perfon can understand or distinguish any Art or Mystery except he first learns and knows the Principles thereof, so neither can Man know himself till he understands and distinguishes the Principles and Qualities he is made of

2. It is therefore wonderful and frange, that from Man fo many Curious, Lofty, Mathematical Sciences and Arts should flow and be Midwivd into the World; all which are built on certain Bases and undeniable Principles, and no person can be skill'd in any of the said Arts, but only such as first learn the Principles thereof; (but that which is here to be taken notice of, is) That all those Sciences and Curious Arts have taken their Birth, and do proceed from the Innate Humane Principles, which are the Original; all others are but out-flown Copies; or a second Birth : And for this cause, the Knows ledge of a Man's Self, and of his Original Principles must have the first place. Now is it not a strange Paradox, and a Wonder in Nature, that Mankind should obtain such great Skill and Knowledge in the outward Principles of Sciences, and of many Thousands of Excellent Aris and Trades, and at the same time know so little of his own Principles from whence all those Mysteries take their Birth and Rife? Nothing doth more declare and hew the deep Depravity and Degeneration of Mankind. Now in the Learning and Practice of all Mathematical Arts and Sciences, every Master has a Proper and Regular Order and Method in Teaching and Learning their Scholars; they teach them certain Principles and Numbers, all short and plain; but the Descants and Ornament of the Superstructures built thereon are all wonderfully beautiful, and, as it were, infinite; as in the Knowledge of the Nine Figures; Seven Notes in Musick, and Twenty Four Letters; the first Principles and Numbers are plain, easy, and few, but they must be first learned and underflood, before any person can proceed to the learning and understanding of any of the great Number B 2

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Number of Sciences and Arts proceeding therefrom, and though the great Variety of Mysteries and Ornaments are even beyond Human Numeration, nevertheless there are no differences, contention, or disagreement, but all is uniform and harmonious, provided each Art is sounded on proper Principles; neither do the Persons that are skilled in the said Sciences and Arts disagree or contend: And therefore note that, If Religion, or the True Worship and Service of God in all places were founded and built on solid and Mathematical Principles, Viz.

4. First, To believe in God, and that by his Wonderful Power he created all Beings.

Secondly, That by the same Infinite Power he preserves all his Works.

Thirdly, That he is the Father of Justice and Mercy.

Fourthly, That he is ready to forgive fuch as shall acknowledge and forsake the Evil of their Ways.

Fifthly, That he is equal in all his Dispensa-

Sixthly, That he is no Respecter of Persons, but every one that sears him, and lives soberly, and temperately, and imitates this Great Father of Goodness is accepted of him.

5. Now if these were the Principles of all Mens Religion, then the Superstructures, Buildings and Ornaments proceeding from thence would be as uniform and agreeable as the Builde

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ings, Descants, and Beauties of Arts and Sciences are; and all the Teachers and Directors of Religion would as univerfally agree, as all perions do that are skill'd in Science; and their Language and Methods would be the same in all Countries and Places; but where there are no certain Foundation-Principles, there is no Order nor Agreement; and there is nothing more true than this, That whatfoever is done or performed in Religion without Principles, must one time or other fall into Confusion; and where Men disagree about the Service and Worship of God, you may be consident that fuch do act fron Fantastick Humours, and Selfcontrivances: But on the other fide, fuch as found their Religion on True Principles, as is mentioned before, all their Buildings and Practices are uniform; there is Order and Method in the Quantity and Quality of Food, Labour, and Communication, with regard had to the Nature and Innocency of each Thing; knowing that every thing, be it what it will, never fails to confederate with, and beget its own Property, both in Meats, Drinks, and Communication: For Man is the Image and Likeness of all things, and all things are like him: If this were not fo, he then could not be call'd the Epitome of the great World; and where those things are not considered nor understood by our Religious Mafters, there cannot be much expected more than a confused Babble. Now it is most manifest, and beyond all contradiction, that Man does contain all the Original Principles, not only of Mathematical Science, but also of all Sanctity, 'Goodness, and the Power of Vertue, and the True Knowledge of God. Now if this be Matter of Fact, and that there is no Truth in any Science or Art but what do flow and

and take birth from the Innate Principles and Composition of Man, then it is clear, that the true Method to learnWifdom and Understanding, (fince Man hath loft his Way, that is, the Knowledge of bimself) is now to begin and obferve the Order and Methods Masters of Sciences, Arts and Trades teach their Scholars by: Who first teach them certain Figures, Numbers, Letters, and Notes, as in the Mathematicks, Mufick, and all Inferior Arts: First, to know and Name the Nine Figures, the Seven Notes in Mufick, and Twenty Four Letters: This being done, then they proceed to the Composing and Transposing of them, which could never be done, had they not first Taught their Scholars their Names and Places. This Method takes its Birth from the Original Principles and Numbers in Man; and therefore whoever would learn himself, or teach another, must observe the same and like Rules; for the Human Nature and Understanding cannot distinguish or comprehend the Intellectual Powers and Principles, except they are made, as it were, corporeal, and in some degree like the Corporeal Nature; for the Original Principles are boyling, moving, thin, invisible Powers, longing and defiring to be made Corporeal, which cannot be effected; any other way than by Names, Numbers, and Corporeal Actions. Now the true knowledge and diftinguishing of those Seven Intellectual Principles or Original Powers being loft or difregarded, and Mankind being become altogether ignorant both of their Names, Natures, and Operations, they all act and arise in the Mind of Man as it were tumultiously, without either Order, Method, or Proportion, whence is occasion'd the untuneableness, Discord and Discontent both in Private 27.14 10 10 40 40 2 1 2 7.10

Private and Publick Affairs: For how is it possible to tune an Instrument of Musick without first knowing the Names of the Seven Notes, and how to distinguish Sounds, or to be skilled in plain Sailing without first learning the use of the Nine Figures; so that there is an equal necessity to know the nature of a Man's own Principles, as there is to know the Names and Characters of the Nine Figures, Seven Notes, and Twenty Four Letters, for all such as would learn to know themselves; and therefore we shall endeavour according to our Gifts to name and number those great Fundamental Principles or Powers which are the Foundations of all Corporeal Sciences and Arts.

6. The First Principle, Form, or Power is a high, lofty, ftrong, reftringing, indrawing coagulating Principle, which doth contract and incircle all into it felf. Its Salnitre is hard, cold, coagulating and contracting. Property cloths all Bodies with a Skin, Husk, or Bark, and is the cause of Corporality; and as it stands alone, its Disposition is sower, harsh, grave, and crude. This great Principle is a fixed Power, from whence all Stability and Gravity takes its Birth, and within its Womb all the Invisible Spiritual Figures, Forms and Powers are incircled, and thereby obtain Corporality and Individuality; so that their thin, transparent invisible Qualities become manifest within this harsh constringing hard Skin or Bark; and for this cause it often happens, that when the Skin of any Animal, or the Bark of Trees, or other things are hurt or wounded, that Creature or Body is subject to perish and sink into Death.

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7. The Second Principle is of a Mild Temper, noble, grave and innocent; a fweet benevolent Power, wherein Good-will, Peace

and Unity are incircled.

8. The Third Form or Principle is a high, lofty, fierce and harsh Power, whence Boldness, Courage and fierce fiery Inclinations proceed, and this Principle is the Root of all Vital Motion and Growth in all Creatures, as also in all Vegetables and Minerals.

9. The Fourth Principle or Property is a gentle warming illuminating Power, being the Centre, Life and Pleafure of every Being, all Things rejoycing under the Influence and Opeperation of this great Majestick Principle or

Property.

10. The Fifth Principle or Property is a lovely, fweet and most aimable Power of Quality, the Original of Meekness, Gentleness, Charity and Good-will, being clean and illuminating, and, as it were, a glance or Ray of the

Divine Love and Bounty.

11. The Sixth Principle is an unfixed and bounded Property, its Natural Differnation is more able, quick and penetrating even to the centre of all Things, and by a certain feparating Powertherein all Corporeal Forms and Creatures are diffinguished. This Principle or Form is the Original of all Sounds, Voices, Tones and Cries both of Man and all other Creatures. This is the highest Number, for in this Property all the other great Powers become manifest, and their respective Natures, Sounds, Tones agreeing, or disagreeing, are distinguished and understood; for Sounds, Voices and Tones are the highest graduations of all Things; for in them are manifested the Speaking Unity and Contrariety and Enmity; it is the Second Birth proceeding

proceding from the Magick Powers, in order to the Third Birth, which is Action.

12. The Seventh Principle or Fountain is a fwift, lively, illuminating Quality, and bears the nearest Analogy to Corporality, containing the root and Principles of all the liquid Regions; and this Property hath the greatest correspondency with the Elements, and therefore it is the House, Circle or Magazine, into which all the other Six Principles or Properties do shower down and fore up all their Influences and Furnitures. to be handed and dispensed to the lower graduated Creatures. The natural Complexion of this great Principle is cold, moist and unfixed, but when inspired and influenced by the sweet Dispositions of the other fix great Principles or Powers, then this is a lovely meek ready Power to affift and preferve all the Children of the Humane Natere, how it drestes and culthira the Mind; but the Knowledge of a Men's Self.

12. Now these are the Seven Principles or Original Powers Mankind is made and compounded of, which are all invisible, and are hid in the filent Magia, and cannot obtain Corporality, but by paffing through three Births. The First is Imagination: The Second is Words, Sounds or Voices: The Third is Actions; which incircles all those wonderful and amazing Varieties of Inclinations, Thoughts and Words, and makes them Corporeal; whence all Arts and Sciences take their Birth and Original with their Principles and Foundations, which are invisible till those Spiritual Powers have pass'd through those Three Births: For that which hath no being in the Spiritual or Magical Powers of the Mind, can have no Being without them. And therefore all Sciences, Arts and Trades, Vertues and Vices are innate

and born in the very Centre of Nature, and there they are to be known, understood and diffinguished; if this be not first done, all other Knowledge is nothing but meer guels; as appears by the Actions of most or all Man and the best President or Method for every Scholar. is, to observe how the Knowledge of Sciences. Arts and Trades is taught, as is mentioned before: That is, first they learn the Principles by which wonderful Mysteries are unfolded, which before lay hid in the Magia; and that which was a Thin Spiritual Incorporeal Power is by the knowledge and use of Number, Weight, and Measure become corporeal, useful, and greatly for the benefit and prefervation of Mankind, if properly used: Now all Men are fensible of the great power, value and benefit the Knowledge of Sciences and Arts is to the Humane Nature, how it dreffes and cultivares the Mind; but the Knowledge of a Man's Self, and his own Principles, as much exceeds the Knowledge of Arts and Sciences, as the Morning doth the Night; for he that knows the Uses and Natures of his own Principles, and the Frame of his own Composition, and can compose, transpose, and proportion them, hath the Key that can unlock all the innate Cabinets of the Secret Magick, which glorious Sight cannot be feen or known by any other Art or Method, whatever some may imagine to the contrary: For if the Outward Knowledge of Sciences and Arts be so exceedingly beneficial to man, what must the Knowledgethen be of the Original Principles, whence all outward Aris and Sciences take their Birth? And if outward Arts have certain fixed and folid Principles by which Mankind obtains the understanding thereof, and there is nothing more certain, than

ward, then consequently, the like Methods that men take to teach the Outward, must be taken to learn the Inward Knowledge and Principles of

a Man's Self.

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Now some may think that this Discourse is strange, and but of little moment, viz. That Men should be obliged to learn the Knowledge of themselves, as thoy do the Mathematicks; but give me leave to tell those Learned Gentlemen. that there is no other way: The Outward proceeds from the Inward, or else no Art could ever have a Being in the World; and it would be much easier to understand, distinguish, compose, and transpose their own Numbers, Weights and Measures, than for a Musician to compose such Excellent Harmony from the Saven Notes; or for a Mathematician to do fo manyWonders by his Knowledge and Skill in the Transposition of the Number Nine; and as all Outward Beauty does arise and proceed from Science and Art, so on the other side, all Inward Beauty, and Excellent Ornament proceeds from the Knowledge of a Man's Self.

And farther note, that Man doth not exceed all other Creatures in any thing but only in Science and Art; and therefore, if he doth not exert his Noble Faculties, in the Knowledge of Science, both inwardly and outwardly, he then is much worse than the Beasts; as appears in most or all Countries where the Natives have no Arts, Sciences nor Trades, are they not much more bruitish than the Savage Beasts of the Defert? And it is morally impossible that Mankind should have better Manners, if he have no true Knowledge of himself; more especially, when he hath neither the Knowledge of the Inward nor Outward Science; such an one is like an

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Instrument of Musick out of Tune. Now if Mankind would but give himfelf the leifure to confider from whence, and from what ground or Principles all Sciences and Arts have sprung and proceeded; Have they not all taken their original birth from the Seven Grand Principles in Man? as is before mentioned; which in themfelves are invisible, a bare Thought or Defire, and therefore may properly be called, a Nothing, in comparison to Corporality; but by the Power of Defire, Motion and Action, all those innumerable Spiritual Figures, Forms and invisible Idea's are made corporeal and visible; fo that all Corporeal Creatures and Things proceed from the Incorporeal, which is, as it were, an unfeen and unknown l'ower; fo that it may well be faid, that all Corporeal Beings were and are created, made out and proceed from the Nothing; for fo they were before they were corporeal, or visibe; therefore the first true step to all Knowledge, is to be acquainted with the Seven Grand Principles of which Man is made and compounded: For they are fo many Spiritual Invisible Powers whence all Sciences and Arts have and do take their Birth; and therefore the same Methods which are taken to teach the Outward Sciencess Arts and Trades, must be taken to understand and distinguish the Natures, Dispositions; Inclinations and Operations of those Seven Inward Principles or Spiritual Powers; and that the Sons, and fuch as are true Seekers and Defirers of Wisdom may understand us, we shall repeat them again, Viz.

The First great Power or Invisible Principle is in its own Nature a strong, solid, contracting, cold Power, coagulating, and, as it were, nailing

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all together under its aftringent tough Band, incircling and covering all the other Invisible Powers under its condensed Earthy Skin, Bark, Husk, or Shell: Now from this Grand Principle or Springs, all fuitable Inclinations, Defires and Dispositions, that is an indrawing, contracting Power, using Means and Methods how to incircle all to themselves, which is the highest degree of Covetousness; slow to forgive Injuries, and of great Memory in all Things that tend to advance and incourage Selfhood, Envy, and Revenge: But note that those Evil Dispositions never appear but when Mankind admits this Principle or Power to predominate over all the other Six; that is, to act without Composition, or putting the Instrument in tune.

The Second Grand Power or Principle is of a Noble, Grave, Sweet, Mild Disposition and Nature, which does by its Friendly Influence and Disposition mollifie and abate the fierce Fires, and cold conftringing Nature of the First, and also of the Third; which Third Principle, or Form is in its own Nature strong, fierce, hot and turbulent, the Root of Motion, Courage, Boldness and Activity; so that the All-wise Creator has placed the Second Principle, or Mild Grave Power between the first Congealing Cold, and the Third hot sierce Invading Principle, by which both the First and Third may be influenced and tempered.

The Fourth Grand Power or Principle is a Magiflerial Property, the Original Fountain of Light, and True Vital Life, which by its Illuminating Beams and Rays of Light dispersed into and through the First, Second and Third Principles or Fountains, gives Power to every of them them to see and distinguish each other; and this Glance of Light is the cause of all Joy and Pleasure; all is a Dark Chaos, and unknown Motion without this Fountain of Light: All Joy and Pleasure is comprehended within the Circle of this Principle; for before this Fourth Power or Principle appears, there is no distinction of the Powers, nor of their respective Operations, and therefore there can be no Contord or Harmony, for the Pleasure of all Things arises from the Distinguishing Power

The Fifth Principle or Fountain is a most Excellent Property, being the Original of all Love, Sweetness, Candor and Harmony, and for this cause the Number Five is of wonderful use in all Mathematical Operations; more especially the Speaking Branch Musick; for by this Number most or all Instruments of Mulick are tuned and fet in a Harmomous Posture, this being the most natural of all other Methods. This Principle or Fountain does by its fweet, lovely Power and Temper mollifie all the harfhnels, bitterness and sharpness of the first Three Grand Principles or Fountain Spirits! In a Word, this is the one only defirable Quality, by whose Vertue and Sweetness all the other are composed and reduced into unity and concord.

The Sixth Principle or Great Fountain is the Original of all Sounds, Tones and Voices, and by whose Power all Things and Tones are divided, distinguished, measured and articulated; by this Power all Harmony is compleated, which hath the highest place both in the Inward and Outward Operations; for in this Sixth Principle they are united; they feel, see, hear, taste and touch each other; so that from this Fountain the Harmony

mony and Unity is obtained even in the greatest variety, and all Things here clap hands and rejoice, and send forth their charming Echos to each other.

The Seventh Principle or Fountain, is Mistris of all the pleasant moist Regions, by her pleasant Instuences and Dewy Property, all Gross and Corporeal Beings are sustained, grow and multiply, it being, as it were, the Seminary of all Living Creatures; and therefore this Seventh Principle comes nearest to Corporality, being, as it were, a House or Magazine, wherein all the Wares and Treasures of Heaven are laid up and distributed for the use and benefit of the Undergraduated Greatures.

Now these are the Seven Principles of Powers which make Man, and whereof indeed every Man is compounded, and their Power, Influence and Dictates all Men are acted and operated by; and therefore to understand and diffinguish their General and Particular Natures, Power and Operations, is, as we have faid, the first True Step to all Advantagious Knowledge, Learning, and Regular Methods of Life. But on the other fide, if Men have not the Knowledge of those First Grand Principles, all their Actions, Managment and Methods are by Chance, Custom and Particular Experience in a few things. Therefore all that would learn and know the excellency and beauty of Truth in themselves, must First, Learn to know the Names of the Seven Principles or Fountains. condly, Their respective Natures, Dispositions and Operations. Thirdly, The Particular Sprength and Weakness of each, by which any person shall be render'd, in some measure, capa-

ble to know which of the Seven is the strongeft, or hath obtained the Alcendant, and how all the other Six follow in their degrees. being understood, and their Qualities and Operations diffinguished, then a Man must proceed to the Learning, how to mix, and compose, and transpose those Original Principles, and to descant on them, as Mathematicians and Musicians do in the various Branches of those Wonderful Sciences; which no Person can do, if the Principles and their Uses be not first understood and diffinguished; and though all the Original Principles in Arts and Sciences are various in their Natures, nevertheless they are all equally useful, and conspire to advance the Union: For are not the Seven Notes in Musick, and the Nine Figures in the Arts of Numbers of equal use and value? which Order has its Birth from the Seven forenam'd Principles in Man: And as it goes in Outward Science, even so it is to be underflood in the Inward Science, or the Transposition and Composition of a Man's own Principles; that every Principle Fountain or Quality is equally good and useful in the Composition, even as the Seven Notes are in the Musical Harmony, or the Nine Figures in Mathematical Operations: And as no one Figure or Note can be spared, so neither can any of the Seven Great Principles in Man be left out in the Composition; and that Quality which is bad as it stands alone, or hath obtained the Ascendant, the very same, when mixed and compounded, is as beneficial as any, and the Harmony cannot be effected without it. Are not the harsh Jarring Bases the Original of Harmony? and in all Conforts and Compositions as melodious as the sweet fluent Trebles? Even so it is in the Composition of the Humane Principles: So that there is no Evil in any

of the Principles, but all are equally good in their respective Degrees and Places; but when the Human Infrument is out of Tuner or uncompos'd, then that Principle or Property which obtains the government, prefently enters either into Pride, Coverousies, Envy, Extreme Love. or the like, whereby Men are incapacitated to act in uniformity and harmoniously; and from thence proceeds all the Troubles and Diflurbances in the Human Nature. But though Mankind has violently transgressed the Laws of God and his Handmaid Nature, to a very high degree, yet at the same time he is endued with the Gift of Knowledge and Composition, if he will turn the Eye of his Mind inward, and apply himself to the Knowledge of God in himself, which none of the Undergraduates are capable of, for he is the only Visible Creature fitted both for inward and outward Composition, viz. Arts and Sciences; which do all arise, and take their Birth from the Seven Human Principles ? for if they had not an Inward Being in Man, they could never have had an Outward Being from him; we fay, if the Figures, Forms and Models of all those wonderful curious and beautiful Things performed by Science and Art had not been effential in Man, and all the Principles thereof, they could never have been midwiv'd into the World. And is it not a wonder that Mankind should have so penetrating a Judgment in Sciences, Arts and Trades, all deriv'd from true Principles, even the very same whereof they themselves are made and compounded, and at the same time know and understand themselves so little! and that the knowledge of the faid Self Principles should remain a Mystery to them! Nothing can more eclare his Fall and Degeneracy than this,

And it is farther to be noted, that all Curious Arts, Sciences and Ufeful Trudes are obliged to. and do owe their Original, or the greateff part thereof to the Five Grand Governors of the World , Selfbood, Pride , Coveroufness , Idleness and Luxury, which Pernicious Qualities have obtained the Ascendant in the Minds and Souls of Mankind : And though Sciences, Arts, Frades, and many noble, useful Employments are of publick and universal good, and, as it were, the very Center and Head Spring of Man's Welfare and Prefervation, nevertheless in any Age, the Inventors who have midwivd them into the World intended no fuch publick good, but were prompted thereunto by those forement tioned unequal Powers, that is, their own Private Interest and Satisfaction, Pride or Vanity: Which Evil Qualities do so strongly and powerfully four mankind on, that they will go thro all with perpetual moiling Fatigues, even to the hazard and ruin both of Body and Soul, to obtain the Goods of this World. Is not this more than apparent? Does not every particular person in their respective Employments, Sciences, Arts and Trades, aim more at Luxury, Idlenefs, Pride and Greatness, than their present Neceffity of Meats, Drinks, and other Accomodations? the Intentions and Projects of Self-interest is powerful in every man: But as to a Publick Good from any Invention, it is feldom, or never the motive to the Inventor; fo that most mens Souls and Minds are fway'd and governed. by divided and unequal Principles, and not from Composition or Equality: And for this cause those of the most Elevated Genius, and who have been, and are the great Inventors of the fundry curious Sciences, Arts and Trades, instead of a Bleffing, for the most part bring a Curfe or an Evil

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Evil upon themselves, and to those who are curious in the Practice of many of them, because they proceed from Selfbood and unequal Principles: Nay, Mankind is to dark and groffy ignorant, and knows fo little of himfelf, or God's Law, that there is hardly one of twenty, that would work or Labour, were it not purely for necessity, and to get Bread to sustain Life; fo that there are but few Things done, because they are to be done, or ought to be done, or from an Equal Power. So deeply is Man funk into difunion, which declares him to be an utter Stranger to himself, God's Law, and Compolition; the Last being the Foundation Principle for every one to build on; for without that all is out of tune. Now pray tell me what Musick can be made on an untuned Instrument? Composition and Proportion are the Foundations of every Living Creature; as also of every Science, Art or Trade; And as Mankind is the Head and Grand Fountain of all Visible Composition, surpassing all other Creatures, as being endued with a powerful Genius fo he does breath forth, and lay Foundation Principles on which many wonderful Sciences and Arts are founded and built, all which is nothing elfe but Proportion, true Composition, and uniting the Grand Principles; so that there is nothing done of vaue, but by Composition and Proportion; for Man is a Composition of the Universal Principles, and therefore he is like all Things, and all Things like him. This is farther manifested in our Foods; and therefore that Food and Drink which is most equal in its Qualities, that is near-It to a Composition and Agreeableness in its arts, is most healthful and suitable to Nature. The great Art and Skill of Health is to underand the Quantity and Quality of Foods,

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which Gift is very rare to be found in any Age: which if it were understood and practic'd, men might without doubt spin out the Thread of their Lives to a very great length, with Health and Strength too. And the cause why some Foods and Drinks are call'd simple, which have been in all Ages, and are at this time effeemed themost healthful, and that with good reason; the meaning is, because such things are most equal in their Principles; that is, the compositions of the four Grand Qualities, and feven Original Principles stand near the Union; for that is the meaning of their being stil'd simple or innocent, that is, no one invading Property has obtained the Ascendant over the other; for every specifick thing, be it what it will, whether in the Animal, Vegetable, or Mineral Worlds, participates of all the Grand Qualities and Principles of Nature, only with this difference, in some things they are more equal, and in others more unequal, and accordingly each obtains its Character, Good, or the Contrary; and therefore from the inequality of Fruits, Seeds, Herbs, and many other things which are eaten, the outward Arts of mixing and compounding Meats and Drinks have sprung; for there are but few Things proper to be eaten, without the Art of Composition and Preparation: As for Example, Wheat, of which Bread is made, and many other Foods, and perhaps it may justly challenge the first place of all other things for its Simplicity or Equality of its Parts, nevertheless, it cannot be eaten without Composition and Preparation; and a vast number of the noblest Fruits would be useless to mankind without the Art of mixing and compounding them with Things less vertuous or noble; so that all things are made better and more

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more ufeful by composition, provided the Artifts or Preparers understand and distinguish the Signature or Seven Grand Principles; but if this be not understood, then all is done by guess, chance, or Cuitom, from whence such a number of Diseases both in Body and Mind start up and take birth in every Age; and it is observ'd, that as new Ingredients, Compositions and Cufloms of Eating and Drinking are invented, there are new Diseases always acquir'd. People may think and fancy what they pleafe, but this is certain, that men can no more preferve the Human Body in Health and Vigour without understanding the Arts of Composition and Proportion, than a man unskill'd in Architectture, that is, in the Art of the Carpenter, Free-Mason, or Bricklayer can build a substancial House. Nothing can be done to any purpose, where the Artist guesses and distinguishes not the Complexion of the thing or Piece of Work: All the outward Arts, though never to inferior,, are performed from certain folid Principles, or agreeable Compositions, and therefore Sciences and Arts are universal and the same for ever in all Countries and Places; and the Methods Mafter-Workmen take in teaching any Art or Trade in England, the Masters of the same Trade, Art or Science teach by the same Methods in the remotest part of the World, where we have never had any Communication. Composition and Proportion are the first Steps all Scholars take, and though the Modes, Figures, Forms, Falhions and Colours differ, nevertheless, the Foundation Principles are the fame, as in that great universal and illuminating Science, the Mathematicks, before spoken of, the Nine Figures are the First Principles: Also in that wonderful and most exalted Musical Branch

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or speaking Unity of the faid Science, the Seven Notes of Sounds are the Fundamentals thereof, and in that expanded Art of fpeaking the Twenty Four Letters, as also in the Art of Architecture or Building, Proportion and Order are the first Steps. Likewise in the general and uleful Arts of Weaving and Needlework, which is of wonderful and great variety as well as beneficial Composition, Proportion and certain Order are the Foundations. The like is to be understood of all other Sciences, Arts, Trades, and Employments; and though there be One Hundred Thousand of one Art or Trade in a City, yet each particular Mafter teaches the very same Principles, though all their Interests are leparate.

The very same would be done in Education and Religion, if Men would once build on Right and True Principles; for True Religion is Science, and if the Principles thereof were understood and distinguished, then Religion would be as universal, and all Men and Nations would as readily agree and unite in their Judgments and Doctrines, as Men of Science, Arts and Trades do; for Truth cannot advance Discord, nor Discord Truth; for where the soundation Principles are from Composition and Proposition, all sink down into Concord and Harmony; but on the other side, where they are not so sounded, then all is divided, and lapses into

Confusion.

Mankind has a far greater Understanding in the Principles, Composition, Order and Proportion of all Outward Arts, Sciences and Trades, than he hath of the Original Principles, Powers, Compositions and Propositions of his own Nature, and there is a certain Order observed in all the forementioned Arts, but at the same time he seldom

feldom does any thing in the most material Actions of his Life from Judgment, in Composition, Transposition, or Proportion either of the Body or Mind, but all feems to be done by hap or by chance, fo that the Methods, Manners and Actions of the Human Life makes but little better Harmony or Musick in the World, than an Instrument of Musick can make when alto-

gether out of Tune.

Note farther, that what is done in Sciences, Arts and Trades is imitated by all Good Houfe-Wives and Skilful Preparers of Food, as is hinted before, and the Person most skilled in mixing and compounding of Foods, makes the best Cook, and most agreeable Meats and Drinks; as in Cheese and Butter the goodness and the contrary doth very much depend on the House-Wives Skill, Judgment and Cleanliness; that is, in proportioning the Quantity of the Ingredients, Salt and Runnit; and from the Cows that feed in one Pasture, the Milk being manufactur'd by various House-Wives, the Butter and Cheefe proves as different, that is, of feveral Taftes and Goodness; which is the reafon, that of 500 Firkins of Butter coming out of one Country, the Cows and Pasturage near alike, there is hardly one hundred that is right good in all its Qualities; and it is the same in Cheefe, and also in Bread, for though Wheat be one of the most equal Grains in the World, the Principles of Nature standing nearest the Unity, nevertheless, take one hundred or a thousand Bushels thereof, all grown in the same Field, and put it to fo many House-Wives to be made into Bread, and the Bread shall be of various goodness, better and worse, which is occasioned by want of Judgment, in the quantity of the Ingredients, Yeast, Water and Salt, the maoven, fo that the Tast, Colour, and Goodness do all obey and bow before the House-Wise, and the Nourishment is accordingly better or worse.

Now notwithstanding that the foremention'd Foods are the most entire, simple and equal, the most common Fare, and the mixture and Ingredients the fewest, yet you see that length of Time, and daily Experience have taught but few of the Practicers the due Proportions of each Ingredient, though they all do it tolerably well, and to answer in some degree. But though Mankind is much wanting in the true , knowledge of Composition and Proportion, yet he understands and aims at it much better, and does much greater things init than he does in the understanding and management of his own Composition, and distinguishes the Natures and Complexions of things far beyond and better than he does his own Principles and Powers, as appears by all the mixtures and Compositions of Foods; for the Fruits, Herbs, Grains and Seeds, that are useful to Mankind, and fit for Food, are of great and wonderful variety in their Natures and Qualities, which Man, by a certain skill in mixture, compounds and unites; many of which, and some of the noblest too, are in themselves extremes, as high Sharps, Salts, Bitters, and Sweets, which are all intolerable and unfit for Food; but it is to be noted, that they are the First Principles of all Tasts, and the foundation of all Composition, and that the Sweet Quality is the prime or chief of all the other, but as it flands alone, it can do no more than a Carpenter without Tools, or pr a General without Soldiers.

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It is also to be noted, that all Things are made and compounded of the Four Grand Qualities before mentioned, and the Seven Grand Principles, but in some Things they are extreme in their Degrees, and in others more Equally mixed, from whence all Composition, Transposition, and Proportion have taken their birth.

Man likewise is made up of the same Lump with the Fruits, Grains, Herbs, Seeds, and other Things; that is, of the Four Grand Qualities, and Seven Grand Principles, which ought to be of high and grand confideration to him, and therefore he must do as the Men of Science, Arts and Trades, Housewives and wife understanders of Nature do; that is, act and do all from certain Orders and Proportions. not all Preparers of Food mix their Ingredients according to the Quality and Quantity of each Thing? if any of the particular Ingredients which are to make up the Composition be too harsh, they presently allay it with something that is of a mild disposition; if any be too salt, they add a fresh Ingredient; and so of the other Qualities; and this each Preparer or Cook do in all their Compositions of Foods, in order to Equality, and that no one Quality might have the Ascendant beyond its due Degree; for there is nothing more true, than that the nearer Equality your Meats and Drinks are, the greater Strength and Power they have to beget and maintain Unity both in Body and Mind: And the contrary is to be understood of all Foods and Drinks, which are unequal in their Compositions, whether the Extreme be by Nature, or in the Compounding, they are both equal Enemies to Nature.

Now what we have faid of outward Compofition, Transpolition and Proportion, whether in Foods, Arts, Sciences, Trades or Employments, the very fame, or like Method or Order must be taken, understood and practiced in the temporing, composing and transposing man's own Innate Principles, from whence all outward Skill, Judgment, and diffinguishing one thing from another have proceeded; for the very Root and Foundation of all Principles, Qualities and the Nature of Things are centrally in Man, or else they could never have a Be-The knowledge thereof then is the Fountain and head Spring of all Wisdom, Science, Art, Trade, Order, Temperance and Cleanness, Justice, Equity and Health both of Body and Mind, and is the Universal Musick of Nature.

And farther note, that if any Person be minded to obtain this excellent Self-Knowledge, he must first, as is mentioned before, learn to know and distinguish the Seven Grand Principles and Powers whereof he is made and compounded; this being done, he must by degrees learn their Uses, and how to compose and transpose them; as the Scholars in Musick and other Parts of the Mathematicks do, who after they have learned the Seven Notes, and Nine Figures, their Names and Natures, then they proceed to higher Grand

dations.

And because this sort of Learning seems to be new, we shall therefore nominate them again, and shew the nature of each Principle and Power, and the Method of tempering, composing, and Transposing them in the Human Nature; which Inward Spiritual Operations and Powers can no otherwise be distinguished and taught, but by comparing them with the Outward Visible Principles, and the Nature of Things

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Things that are tangible; for from the Internal Spiritual Principles, all the Outward and Corporeal Things proceed and take birth; and therefore he that effentially understands and distinguishes the Inward Powers and Qualities, doth, or at least may comprehend the wonderful Nature, Complexions and Operations of the Outward, for they are all but one Thing, only the Visible Things shew the great and amazing Power and

variety of the Inward. Note farther, that Religion, and every true and folid Vertue confists in the Understanding, Knowledge and Composition of a Man's own Principles and Skill in tuning his own Instrument; for without fuch Skill the Human Nature can make no Harmony; for if there be not an Agreeing Correspondency and Eccoing between the Human Qualities and Powers, even as there is in a well tuned Voice, or Instrument of Musick, then all the Words, Sounds, Tones and Actions of Life are uncertain and felfish, by chance, and full of Discord; therefore the first step to all Real Vertue, and Useful Knowledge, is, for every Person to turn the Eye of his Mind inwards, and there to fearch and learn Himself, and comprehend the Power, Quality and Strength of each Principle or Property, that he may be able to understand the nature, bent and tendency both of Good and Evil, and the true manner and method of composing the Human Nature, which can be done by no other way, but as Men of Science and Art compose and transpose all their curious Pieces of Work, and build their Beautiful Superfiructures from certain Numbers, Figures and Principles which have their Foundation Beings in the very Nature of all Created Beings. not the Musician tune his Instrument, and from the Seven Notes, Sounds, Tones or Principles com-

pose, transpose, and run all that wonderful variety of Divisions and Descants even beyond all Human Numeration? And the like is performed by Men skilled in the other Branches of the Mathematicks. Is it not a wonderful thing that those who understand Plain Sailing, should by that Science carry Ships through the vast Ocean thousands of Leagues to any Town, or finall Spot of Land? And how many wonderful Things are there done in the Arts of Mensuration, Gauging and Architecture? Are not also Proportion and Composition the very Foundation Principles of every Trade or Art which every Person first learns? and in all the Parts of the faid Arts or Trades, is always governed by the faid Principles. The very same is done by all skill'd in the Preparation of Foods: All the wonderful variety of Creatures and Beings are likewise a Composition; that is, they are compounded of the Seven forementioned Grand Fountains or Principles, and therefore no Science, Art, Trade, or Employment can be done or performed, but by the Knowledge and Use of Principles, and the Skill of Composing and Transpofing them; as has been hinted before in feveral Places: And we would not have the Reader think this a needless Repetition; for he that treats of Nature, and the Original Principles and Powers, and Wonderful Operations of Things, must observe the Grand Character or Method of the Creation, and of Nature; and there is as much occasion for Repetitions, as there is for a Mathematician to repeat, compose, and transpose the Nine Figures; or a Musician the Seven Notes in Musick.

Now note the Seven Principles, or Original Fountains in Man are certain Invisible Powers, which whilst they remain in the Magia, cannot

be understood or known; and therefore it is that no Man can understand or know the Mind or Thought of another, till they are invested with Corporality by Words or Actions, and then every hidden Property or Seal is broke open and clothed with Corporality, and the Complexions of the Original Principles are manifest to the diffinguishing Eye. Now the Actions of those Magick Principles are for the most part very irregular, uncertain, selfish, and as it were, by chance, or fantaffick, where the Skill of Composis tion or Compounding is wanting; that is, oftentimes one Quality or Inclination arises with Power and fuch Strength, that all Reason or Wisdom fall as Victims to its Authority: By and by another Property or strong Disposition obtains the Rule, and all bows before it, and the government of the Microcosmical Man is carried on in . discord and inequality all together, as uncertain in the Methods of Life as the Elements, and far worse, because the Creator has set them Bounds, that their turbulent Operations, and boisterous Motions shall not exceed their Limits and Circles: But it is not fo with Mankind; he is not incompassed in any Orb or Circle, but is endued with a Free-will, so that he can act, as it were, without controul; and for this very cause he turns his Noble Free-will into Selfhood, Fierceness and Inequality, so that Men do far exceed all the violent, unequal, fierce, turbulent Operations of the Elements, and all the Savages of the Deferts. Now is it not to be lamented, that this great Gift of the Freedom of the Mind and Will, whereby only Mankind do exceed all the other created visible Beings, should be made, as it were, the Leading-Card to all Wickedness, Violent and Unnatural Actions; and that what should have been

been the Cause and Original Fountain of Peace and Harmony, should be the Spring of so many heinous Evils and Cruelties; and this Growing-Evil can never be regulated, nor the Free-will put to the Use for which the God of Eternal Peace and Mercy gave it, till Mankind turns this great Power into himself, to distinguish his own Complexion, and obtain the like Judgment with a Mathematician or Musician, who by their Skill and Understanding can compose or transpose the Seven Notes, and Nine Figures; from whence proceed Operations wonderful for

their Unity and Concord.

Now observe those following Methods as the first Steps to the understanding and learning of a Man's Self, and the diftinguishing of the Seven Principles or Powers whereof Man is compounded, and by which every Person is acted and operated in all the Methods of his Life. Now they are most commonly unequal in one degree or another, and therefore there is required a great degree of Understanding in every one, to mix, compose, and transpose those Seven Grand Powers or Fountains, for in them is the compleat Nature, Disposition and Complexion of all Material and Immaterial Creatures or Beings; and therefore the Sons of Wisdom have in all Ages stiled Man the Image and Likeness of the Great Creator; fo that Man is like all Things, and all Things are like him, and by his Free and unbounded Will he can compose, mix and transpose all the Powers and Principles for the better; that is to fay, into an equal operation of Concord and Harmony.

As for Example; When the first Power or Principle arises too strong with its harsh, cold, coagulating Spirit, whence Covetousness, Envy, and Long-winded Revenge take their Birth;

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when any person feels the contracting Strokes of this Power, then fuch a oneought, by the Bnergy and Power of the Second mild grave Principle, to endeavour to allay the harfhness of the First, and at the same time add a certain quantity and portion of the Fourth and Fifth Qualities and Principles, whose Nature, as is faid before, is Light and Love, which will mix and allay the Covetous Tempers of the First, warming and enlightning the cold dark Cells thereof, and with the help of the Sixth Principle Truth and Equality will be diffinguished, and all the Six Principles will be incircled in the Seventh, and found forth Harmony and Concord: Likewife, when you feel the Third Power, or Principle rife in its government, too strong with its ffriving, glowing, fervent Fire, whence Rage, Fierceness, Courage, and all turbulent Motions proceed; then a Man must take to his aid the Second, and the Fifth Principle or Power; the Second will by its mild, grave Power, and the Fifth by its Sweetness, Love and Friendly Dispositions allay and temper this raging Fury, or violent turbulent bitter Power or Principle.

When the Fourth Power or Principle arises too strong in its Government, and Pride, soaring and unbounded losty Dispositions its product, begin to appear; (for when this Principle attains the Ascendant, and is kindled too violently) men undervalue all others in comparison of themselves;) then it will be needful to bring in the fixed constringing Power of the First Principle, whereby any one may temper and allay the insulting Pride, and domineering husting Spirit of this Fourth Preperty, and compose them into an harmonious Consort. And when any one seels the Power of the Fifth Principle to be awakened, and too highly elevated in the hot Incli-

Inchination to love this or the other Thing. and to occasion the Inward Powers to burn with too extreme an Affection, then it will be needful to call in the affiftance of the fixed constringent Power of the First Principle, and the confiderate mild gravity of the Second, together with the Illuminating Beams of the Fourth, and the cold moist nature of the Seventh Principle, which will temper and allay this fervent, hot, tyrannical Love, whose Motions are so violent that many times they destroy the Life; fo inimical to Nature is this Lovely Principle when it predominates too firongly, and is perverted; and therefore Love and Innocency are great Extremes when they fland alone without the aid and confederacy of the other Powers and Principles, for the Composition and Unity, or Harmony cannot be effected without the whole, that is, all the Seven Principles, no more than a Mathematician can perform his Operations without the use of all the Nine Figures; and for this Reason Christ told his Disciples, They must be as innocent as Doves, but as wife as Serpents: The one is not fo useful without the other; and there is no Excellency or Perfection, in any one, two or three, but a Perfection is in the use and composition of the whole, of all the Seven Principles or Powers, even as it is in Sciences and Arts. which spring and proceed from the said Human Innate Principles; which, if it were not fo, Man could never have brought them to fuch a wonderful Perfection.

The next Power or Grand Principle is the Sixth, which when any person seels too violently awakened or mov'd, then it will be needful to have the assistance of the fixed Power of the First Principle, the gravity of the Second, together with the Light of the Fourth, and Love of the

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Fifib, which will fix, condense, and temper the great Instability, and quick unfixed Property of this Sixth Power or Principle, and thereby settle its Roving Nature; for such is its Disposition whenever it governs in the Center of Life.

But when any one feels the Seventh Great Power or Principle too highly kindled in the Mind or Center of Life, and the dull, moift and Phlegmatick Humour to have obtained the Government, then it is necessary to bring to his aid the Third Power or fiery hot Principle, together with the Second and Fourth Illuminating Powers, which will quicken, warm and temper this cold mo ft Fountain, and reduce it into a harmoniousi State of equality. Now from those Seven great Fountains, Powers or Principles all outward Sciences, Arts and Trades have their Being, are brought forth and midwiv'd into the World: And as is faid before, if any person would learn to temper, mix, compose, and transpose or bring those Seven Original Powers or Principles into a correspondency, proportion and agreement, then he must observe what Measures and RulesMen of Science and Art take, but more especially the Methods and Order of Preparers and Compounders of Food. press this in particular, as being the most Familiar Similitude, and most intelligible to Vulgar Capacities; though the very fame is to be understood in all Sciences, Arts and Trades, even the most inferior: But Foods being the very Center and Substances of our Lives, and the Composition even of our own Qualities, all House-wives and Preparers of Food do merefore defign an equality of Parts, though most of them do but aim at it, as having no true Understanding to distinguish the Nature and Qua-

lity of each Thing. However, in their Compositions, if any particular Thing be too harsh, hard, or cold, then they join or mix fweet, mild, warming Things, to temper, mollify and allay the cold hard harshness; and when any Ingredient is too sharp, then they allay that Sharpness with some mild Sweets, to reduce it to equality, and render it pleasant and wholfome. If any Ingredient be too hot and bitter, then they prefently add mild, cool, moiff Things: And on the other fide, when any Thing is too fweet, they add sharper or harsher Things: And when any thing is too fresh, infipid, and of little taft, then the Cook adds a Proportion of Salt to raife and advance all the Qualities to some degree of equality, and to a firm and pleasant relish or tast: So that it is most manifest, that in all Sciences, Arts and Compositions every one with all possible diligence and care endeavours to arrive at Equality and Proportion; for therein is the dependency, ftrength and joy of all Things: For where there is no true Correspondency nor Proportion, there is neither Power, Strength, or Uniformity, but all is out of tune, weak, impotent and deformed; and therefore, who oever would firengthen and fortifie himfelf against the unequal turbulent felfful Government of his own Principles, must, of necessity, first learn the Names, Natures, Qualities, and particular Operations of his own Original Principles, and to diffinguish their Effects. If this be not first done, no perfon whatever can attain to the right using them; that is, to mix, compose, and transpose them to his advantage; as all men of Science and Art do, or elfe nothing of excellency or value could be performed: And yet those Sciences or Arts may be faid to be Foreign to us, and at a difrance

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stance from us, in comparison of our own Innate home Principles; or at leastwife but a fecond Birth, and Copies, or an Imitation of the Original, as Instrumental Musick is of Vocal: However, the same Methods and Measures must be observed in the Order and Manner of learning and knowing a Man's Self, and the diffinguishing his own Nature and Principles, as is done in Sciences, Arts, and Trades, because they all proceed from the Human Principles, as does likewife the Order and Method of performing them; and therefore no Man can pretend to any other way of learning themselves, or the Knowledge of themselves, or to obtain the Concord and Beatifick Harmony or Agreement of his own Powers and Principles, to live in conformity and true Regulation whereof, is the fource and Fountain of all Bleffings. Nothing is sufficient to bring any one to that calm, serene and happy state and condition, but only the Knowledge how he is the Image of the Great Creator, and the complete Epitome of all Created Beings.

Now if Men were fensible, and did but in the least know themselves, and the Excellency of composition, no Man would dare to live in disunity, or divided selfful Principles, as most men do; for it is impossible for any person to obtain a happy or contented Mind or State on this side the Grave, let his Pretences to Vertue and Holiness of Life be what they will, if the Actions of his Life be done and personned from a nequal Selfful Principles, the Concord, Musick, and Harmony of the Mind, as much is Vocal or Instrumental Musick proceeding from the Correspondency, Composition and Uniformity of the Original Principles; for there can be no ecchoing where there is no agreement of

the Parts, and it is nothing else but only agreement that makes Peace either within, or without; for this Reason most Men miscarry, and never arrive at the Haven or Port of Content, because they know little or nothing of Compolition, and confequently can never attain Equality in their Desires and Actions of Life; for where there is Uniformity and Equality Innocency never fails to dwell in the Center of fuch Excellent Qualifications; and for this cause, he that obtains but the least degree of Composition and Equality of his own Principles, doth first, according to the measure of his Gifts, free himfelf from violent felfish Inclinations and Oppreffion, and with the greatest diligence endeayour both in his Foods, Drinks, and Actions of Life to communicate with all Things that are equal or like himself; for no man can destroy the unity and well-being of any Creature, but first he is constrained to break or disunite his own Principles, and the Grand Ruling Powers of his own Life.

Now if this great Truth was but in the least confidered and understood, Mankind would not dare to violate all the Equal Laws of God, and fo terribly invade the Rights and Properties of the helples innocent Creatures, who have no Advocates in this World, and so are confrained to fubmit to their Violent Hands; however no person can fly or escape God's Great Law of Retaliation, as we have more at large shewed in our Writings. It is also farther to be noted, that all Men who have not the knowledge of their own Properties, can never have the understanding of Proportion, Composition, or Transposition; and for this Caufe most of the best of People live and are acted and operated, even as the Beasts and Elements are, as it were, by accident

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dent or chance, fometimes one Quality getting the Ascendant, sometimes another, always in Division and Self-hood; sometimes great Rains and Flouds; another time Snow and hard pinching Frosts; afterwards scorching Heat, and between whiles calm and ferene; fo that it is clear, that who foever do not act from Uniformity and Composition, must be u naccountable even to themselves: Besides, no person who is destitute of this great Science of Self-Knowledge, is capable of chusing the Things which will make for his Peace, or render him quiet and happy; for according to the prevailing Principle which has obtain'd the Ascendant in the Center of Life, from that very Property proceeds the Inclinations and Dispositions to this or the other Thing; which inequality of Government in the Human Nature, hath been the very Foundation of all Unclean Foods; for every Mouth defires a fuitable Nourishment, which is rarely thought of, or confider'd by any; more especially among Christians: So great is the Ignorance and Blindness of Mankind

Note, That Unclean Foods, and fuch as are procured against the Right and Law of Nature, are the main Seminaries of all Disunion, Discord, and Inequality, whatever some may think to the contrary; for Uncleanness and Violence cannot beget Cleanness and Innocency, but they generate Qualities like themselves: Foods being the very substance of our Lives. Eating was the first, or, as it were, the Original false Step and Inlet to all forts of Evil and Cruelty, as the Great Moses saith; so that it is an undoubted Truth, that he who would know Himfelf, and distinguish the Operation, Nature and Complexion of Things, the first True Step in order thereunto, is Clean Foods, and Simple Drinks; - which

which would be great and Excellent Helps in the Paths and Methods of Vertue, Religion and Knowledge; for fuch innocent Things beget their Likeness, and by degrees unite and calm the Uproars of the Principles or Properties of the Mind, give an Opportunity for True Thoughts, and, as it were, obliges Man to a due submission to the Superior Powers, and confers Constancy of Mind, and Innocent Desires; and if Mankind did in the least degree understand the true Pleasure of living on Innocent Foods, and Harmless Drinks, he could not but from that very moment separate himself from Violence and Unclean Meats and Drinks: For as we have observed before, no man can obtain Uniformity that lives in Discord, and whose Life is daily generated, nourished and sustained by Uncleanness, and Food procured by Violence and Inequality; the Good praise and advance the Good, and the Evil begets and advance Inequality.

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True and Universal

RELIGION.

RELIGION is the most noble of all Sciences, is Equal, Harmonious, and Universal, the Grand Principles thereof are one and the same in all Countries where the True God is acknowledged; and therefore we shall shew the Original and True Principles whereon Religion and the Fear of God are built.

The First is, To acknowledge and firmly believe God to be the one only Being from whence all wonderful Beings take their Original Birth, and that they were all created and made by his Holy Word and Power.

Secondly, To have an undoubted Faith and Belief, that the Holy Word, Divine Light, and Power of God was manifested in the Human Nature of J. Christ the Express Image of the Great Creator and Father of the World, and that this Divine and Holy Principle of Light and Eternal Love is Mankind's Advocate, Mediator and Redeemer, whose Holy Power governs both in Heaven

Heaven and Earth, and in the very Center of the Human Nature, as the Great Apostle saith, Even in the Heart and Mouth; which is the Bleffed, Sweet Uniting Power and Ray of Love, and alone is capable of reconciling the Souls and Minds of Mankind unto their Maker, the Father of all Things, the Preserver and Unitor of all Powers and Principles, and that all who observe and obey this Voice of Wisdom, shall never sail of being preserved from all Evil, and led into the Paths of Concord and Peace.

Thirdly, That God the Creator is in, through and over all his Works, and that as he is the Creator, fo he is the Preferver by his Holy Spiritual Principles and Powers; and as all things were breathed forth, made and created by the great defire and longing of the faid Spiritual Principles and Powers, and thereby cloathed with Visible or Corporeal Bodies, and from Spiritual Beings are become manifest and individual, the great preferving Power fill being in, through and over them all; so likewise the Wise Maker has endued each Particular Creature or Being, from the most Superior to the Lowest or most Inferior, with a Self-preferving Power, like the Original whence it proceeded, as being the Image or likeness thereof; and therefore it may be truly faid, That all Created Beings, and Man more particularly, are not only the Image of God, but that each, of them contain the true Nature and Properties of all Things visible and invisible; for the Visible Things, and variety of Wonderful Beings are but as fo many Draughts or Copies of the Spiritual Invisible Principles, even as Sciences and Arts are nothing else but the Human Principles, or Spiritual Invisible Powers, cloathed with

with Corporeal Forms or Bodies; and as all Men vary and differ more or less in their Constitution, or the Mixture and Composition of their Spiritual, Invisible Principles, even so their Actions and Performances vary and differ in one degree or another, as we have hinted in our several Writings.

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The Fourth Principle is, Tobelieve the Juffice and Equity of the Creator to be Universal, and that he is no Respecter of persons or Things more or less Noble or Ignoble, Beautiful, or the contrary; but that his Divine Hand, and the great Power of his Providence is in, through and over all, commanding all his great Vicegerents the Luminaries and Elements, all the Host of Heaven, and all his Servants to diffribute his Bleffings without having respect to Persons or Things, by even and equal Portions. Do we not fee that no Person whatever hath any Mark or Character more than another by which he can preferve his Life or his Body from Sickness, or any of the Inequalities of Nature, or Furies of the Elements; which ought to be confider d as a Lively Pattern to Men in all their Actions.

The Fifth Principle or Fundamental is, his Universal Mercy, Grace and Eternal Goodness or Charity, always ready to forgive the Repenting Sinner, and to heal the Wounded and Broken Spirit; no Malice or Revenge dwelling in his Holy Tabernacle of Love and Light.

Sixthly, Our Creator is Long-suffering, and his Tender Mercys endure for ever.

Seventbly, He is the Mansion-House or Orb wherein all Corpereal and Incorporeal Creatures live,

live, move, and have their Being; all are within his Circle, either in the Habitations of Light, or Darkness: Every Principle, whether it be good or evil, is the House or Habitation of its Children.

Now these are the Principles and True Fundamentals of Religion, and the Fear of God; and as Mankind is the True Likeness, and Express Image of his Maker, as containing the Universal Nature and Properties of all Beings, so he is also endu'd with other great Faculties, more excellent than any other Visible Creature, to render him the more capable to serve and honour his Sovereign Maker.

Man is not bounded or confined to Limits, but is endued with a Free-will, the great and Divine Faculties or Principles whereof render him a wonderful and powerful Creature, enabling him to work and imitate his Creator in all Virtue, Universal Charity and Goodness.

First, As the Lord of all the World hath erected all Things, and at the same time endues them with a Preserving Power, and offers Violence to none of his Works, no not to the worst and most inserior Creatures: Should not therefore mankind imitate this great Original Pattern? If he that can make and create will not lay violent hands on his Works, Why therefore should Man, who cannot so much as frame the meanest Animal destroy any of them, and so highly contradict the Methods of his Maker, who is the True Pattern of Raligion and Well-doing.

Secondly, Mankinds whole Bufiness and Actions of Life ought to be squared according to the

the Universal Methods of God his Creator; he ought to observe and do the same, or, to the utmost of his Power, imitate the said Methods; and as God preserves all his Creatures and Works, the very same Man should do to his ability.

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Thirdly, As God's Universal Divine Power posfesseth and influenceth all Things, with its Sweet Light, and Lovely Uniting Quality; fo Man ought likewife to exert his Talents in profecuting the same Design; for the Creator has esfentially endued every one with a certain portion of the same Power, which when excited by the great Power of his Free Unbounded Will. he can imitate his Original Divine Pattern; for by the affiftance thereof he is made capable to compose and unite his own Principles, and then he can, as with an Universal Ray of Light, influence all Creatures and Things under his Government, with this uniting sweet Power of Concord and Well-doing, and fo become like his Maker in all the Actions and Operations of his Fleeting Life?

Fourthly, Justice dwells with the Creator, and cannot be separated from his Being; Which being so, Why should not Man, who is his Image, imitate him? Justice is a Preserving Power, of great strength and vertue, and lays not violent hands on any Creature causelessly: This is a great Point in Religion and the Service of God, which man ought particularly to consider, and imitate the fuffice and Equality of the Creator to all Creatures.

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Fiftbly, Mercy and Charity do also dwell in and with the Eternal Being of all Beings; and they are Inseperable from his Nature, which are great and fingular Principles, and Divine Qualifications; comprehending within their Circle, every pleasant and agreeable Thing. God is long Suffering and Merciful to all his Offfpring; giving all the Bleffings and needful Benefits both of Time and Eternity, requiring no other Retaliation or Reward of Man, but that he should render himself like unto him; which cannot be done by any one Thing more, than by imitating him in this great Principle and Duty of Charity. The Merciful Man shall assuredly find Mercy; and Christ in his Parable faid, that the Goats at the left hand were Condemn'd for the want of this great Qualification, Charity: And the most Illuminated Apostle faith, that within this holy Sacrament all good Things are Incircled: And the Reason is evident, he that dwells in and whose Life is governed by this excellent Friendly Quality; cannot oppress nor violate the Laws of God, no not in the Minutest Things. This property called Mercy and Charity, is the pleasantest companion and fafest guard; the offspring thereof is Love and Innocency, which are endued with a wonderful Energy and Influential Power. Their Vertues expell all Malice, Rancour and Revenge; and all the Pestilential Venom of Strife and Bloodthirstines: And in a word, are as it were the Fountain of all Vertue, Sanctity and Religion.

The Sixth and Seventh Grand Principles in Religion, is to do unto others as we would that others should do unto us; and to do unto the whole sensible lin

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fible Creation as much as in us lies, in all our Convertation and Corporeal Actions of Life, even as the Creator does unto us; wnich is the compleating of all our Furniture, and the most beautiful Dress that the Human Nature can be Cloathed with: No other Array is fo Glorious, Splendid and Illuminating; for as Christ the great Fountain of Light and Love faith, this is the Compleat fulfilling of all Laws: It is the fweet Harmony which proceeds from the Accord and True Composition of all the Seven Innate Principles, which are Divine Emanations; and when thus Tuned, Sound forth the Divine Praise in Equality and Unity; which is the highest State of Perfection Created Beings can obtain.

Now these Seven Principles or Foundations being confess'd and agreed to, as they are by most Men of all Perfuafions or Denominations whatfoever; but more especially by all Christians: Which being fo, one would think that every understanding Person should count it a strange Paradox or downright Madness, for Christians especially, to fall out with each other; breaking and destroying the Union, Concord, Common Rights and Natural Priviledges of each other, even by the Swords Point, Butchering, Banishing, and laying whole Countries Wast; and all about Circumstantial Points in Religion, giving each other Scandalous Names of Distinction: And yet at the same time, as is mention'd before; acknowledge the same Fundamental Principles, the Practice whereof is True and Undefiled Religion: So that those great differences and bloody violences are about Ceremonies, and differing Fashions, or modes of Worship; and not about the Fundamentals or

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any Practical Duties : And therefore it cannot properly be faid, that there are any Sects among Christians; because they all acknowledge the fame God, and all Unanimously own Fefue Christ for their Prophet, Redeemer and Advocate fo that those feveral parties cannot properly be faid to be of different Religions. And we cannot understand or learn from History, that ever any other People in the World have Separated. Oppress'd and Destroy'd each other, on or from such weak and tottering Foundations. The Eastern People esteem all to be of the same Religion, who acknowledge the same God and Prophet; but the Christians have Butcher'd Millions about meer Toys and Baubles; and because they were not of the same Fashion or Form: For do they not all agree in the practical Truths of Justice, Mercy, Love, Charity, doing unto all men as they would be done unto. And do they not all agree in their Meats and Drinks. eating out of one Cup or Dish, and Drinking out of the same Bowl? There are no Separations among them, upon the account of the preparation or cleanness, and uncleanness of Foods: And yet there are no People in the World, how differing and opposite soever in their Religions, fuch fworn Enemies to each other as the Christians are: Nay fuch is our deplorable Condition, that our Teachers, who difallow and disapprove of the use of the Sword in the hands of those of their own Cloath or Function; are the forwardest to put it into the hands of their Followers, and to animate them to the Rooting out, and oppreffing all those who are not to a hair's Breadth of their own Model.

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Now in most or all Nations that acknowledge the fame God and Prophet, and agree in Fundamentals; as also whose outward Methods of Living, Laws, Cuftoms, Meats and Drinks are alike; fuch never fall out or differ, either in the Private or Publick Worship of their God and Prophet; and therefore the Contentions and Murdering Methods of Christians stand as Wonders in the herce invading Wrath, where all concord Unity and Composition of the Principles, and all the Laws of God are broken. divided and violated. It is farther to be Noted, that in most Countries and Places of the known World, where God is acknowledg'd to be the Universal Fountain and Maker of all Things; in all fuch Countries as Turkey, and down through all the vaft Dominions of the East; the differences among them are on the account of their Sundry and Various Prophets and Advocates; who have taught and given them feveral forts of Worship, Customs and Methods of Living, Cleannessin Foods, Washings and many different Observations in the practices of Life; and many things of that Nature are espous'd, which are vastly differing and contradictory to each other, which may justly be call'd another Religion: But for Chriflians who do as is mention'd before; acknowledge the same God and Saviour, and the same Principles or Fundamentals; that they should for more than a thousand Years, Contend, Fight, Murder, Burn, Kill, and lay whole Countries Defolate, for nothing but their Pride, Lufts, Covetouiness, and other violent Passions, and Fantastical Principles invented for the Accomplishing Selfish Designs; which are opposite and wholly contradictory to all God's Eternal Laws of Creation and holy Power of Preservation; as

likewise to all the Practical Precepts our Lord and Illuminated Advocate hath left us as a Rule for Life: How can those Practices ever be fufficiently lamented? The Turkish Prophet Mabomet did with all imaginable Vigour encourage his Disciples or Followers to maintain their Religion by severe Justice, and the use of the Sword, and made Patience, and to endure the miserable Hardships and Fatigues of War and Military Exercises, to be Meritorious, as one of the chief Principles of his Religion; Promifing to all fuch as should be Champions in the use of Arms, and Vanquishers of the opposers of his Doctrine, all the Pleasures and Felicity both of this Life and that which is to come and not only for themselves, but also for their whole Families and Kindred. So that the better to encourage his Disciples and Followers in all Cruelty, Blood and Rapine, and all Wrathful Violences against the Oppugners of his Religion; he has intailed Salvation on them, and therefore it is no wonder they fight, contend, kill and deftroy. But observe the Contrary is to be understood of our Great Prophet, the Eternal Prince of Peace, Light, Love, and Good-Will; who during the time of his Dwelling in the buman nature upon Earth, taught the Principles of Charity, Mercy, Meekness, Love and Unity; and of doing as we would be done unto And instead of Contending, Fighting, and Destroying such as oppose our Religion and Uniform Methods; has injoyn'd us to Love, and do good even to our Enemies. But tho the Turks in conformity to the Commands of their Prophet; do so violently propagate and defend their Religion by the use of Arms, Fight. ing and Killing; yet it is not allow'd among themselves nor against any of the same Relient gion :

Point of their Law, a third puts an end to the Controversy; by barely saying it is a shame that Mussulmen should fall out; for upon this or the like reproof they are immediately United and sink into Silence. Is it not then a Strange and Monstrous thing, that Christians whose Rules and Precepts are opposite to Wars and Controversies; and which do in the most strict Sense sotbid Bloodthirstiness, and the destroying the Liberty, Unity, and Well-being of one another; should make as sierce Invasions, and as Cruel Havock of each other, as the Turks and others do on the Opposers of their Law and

Religion.

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Now by these unheard of Barbarities and Violences to each other; when at the fame time they agree in all the Fundamental Points and Principles; doth it not clearly appear to all the True Sons of Wisdom or of Fesus Christ, that the generality of the Professors of the Christian Religion are either, altogether ignorant of the True Principles thereof, or do difregard them and build on other Foundations and Bottoms, Fantastick Selfish Designs, Covetousness, Pride, Vainglory and fierce Invading Factious Envy, always tending to diffurb the Peace and Welfare of each other: And so they are Christned with the Name only being altogether deftitute of the Virtue and Goodness of a True Christian; whereby is manifested the great and miserable fall, and deep degeneracy of Mankind from his Composition and the Laws of his Maker: And the the True Laws and Original Principles of the Christians do as much exceed all others, as the Day doth the Night; nevertheless the pretended Disciples come far short in many respects of such as are called Heathens.

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There is one Thing of great Moment to be Noted; as shewing the strange, and still deeper Blindness and Degeneracy of Mankind; from the Rupendous Laws of his Maker and all uniform Discipline. viz. The great Number of Inventors, Founders, and Propagators of Religious Seeds or Parties; or as they are dignify'd, and in Effect effeemed by their several Followers, Prophets and Advocates; who have placed them in Heaven, and there made them their Reprefentatives; diffinguishing Themselves and Parties by the Names of their feveral Authors who in their Dialect are gone to Heaven, and are with God, and for ever continue with him. The Work or Task of those several reputed Prophets and Advocates; while in the fielh was to prefent the Peoples petitions to the Throne of the great Creator; and to promife to their feveral Disciples, and all who follow Strictly their Doctrines and Dictates, or Laws; the rewards of Heaven, exclusive to all others not within their Circle. Now those several Lawgivers or Prophets were all of differing Opinions or Sentiments; each Teaching and Preseribing according to his own Fancy or Judgment: And fo Sowing the Seeds of Discord and Contention, were the Original Disturbers and Breakers of all the Constant and Unin form Laws of God and holy preferving lovely Fountain of Light in Jesus Christ; the true word who made all things. Now as each Party have placed those several Worthys in Heaven, to Patronize the Fighting, Contending, Controverting, Envious, Turbulent Practices of each for their own Original Ringleaders: What can we expect from fuch Disciples of Violence but a continuation of those dire Calamities, which have drunk up Human Blood like Water, reduc'd n

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duc'd Flourishing Cities into a heap of Rubbish. laid whole Countries Desolate, and chang'd them as it were into a Wilderness. Are not those Strange and Monstrous things, and the highest degree of Stupidity and Ignorance? For does it not visibly and evidently oppose all the Universal Methods and Laws, and preserving Powers of God, who is equally good to And if Man had not intirely all his Works. Revolted from Uniformity and Concord, this Grand Stupidity, Blindness, and Ignorance had never fo Totally Overspread the World; nor Men blindly have given themselves up to the Conduct of fo many Self-defigning Contentious Impostors: And for so many Ages have been their Slavish Followers to the Ruin and Destruction of Themselves, and Millions of their Brethren; but would have retired inward, and have applied themselves to that Holy word and divine Light, who was and is the Light of Man, and never faileth to Enlighten every one who cometh into the World, as the Scriptures of Truth do viz. Fesus Christ the Son of God; this Tellifie. is the True Prophet, and holy preserving Power both in Heaven and Earth; the Uniter and Composer of all such as submit to his Power and Government, Advice and Influence: He is the True and undoubted Sole Advocate both in Heaven and Earth: All others are Fantaffick, Imaginary and meer Deluders; as being in all their Practices and Ordinances contradictory to the Uniformity of the Holy Power of God and Union of the whole Creation. the Principles of True and unfeigned Religion have a Sympathetical Uniformity one with another And as God is not divided from his Works; but san equal Preferver of the whole: Such likewife are the True Principles of Religion, as being agree-E 2

agreeable to the Fountain whence they proceeded, who Breaths nothing but Unity and Uniformity. Pray tell me how can any divifion or disturbances arise, where Justice, Mercy, Clemency, Charity, Temperance, Cleanness and Preservation, Concur; and where the Communication is according to the Divine Rule of doing as we would be done unto; and and where innocent Imployments are chosen? Are not these all Uniting Virtues, and agreeable in all their parts? The Practice of these Principles do therefore render Man like his Maker, and bespeak him to be the Image of his Creator: And whoever opposes the foremention'd Virtues which are the Original Principles of Religion; doe thereby deface his Likeness of his Maker, breaks off all Unity, and acts in the Selfish Envious Powers of Divided Principles; whence all their Operations and Motions are in a Turbulent Rapid Manner each property Invading the Rights and Priviledges of the other; which is but too manifest both in the Private Actions of Men's Lives, and in Publick Governments; most of which have a Selfish or Private Designing Foundation: The Complexions and Principles of every Tree is distinguished by its Fruit; which Rule holds true also both in Private and Publick Governments.

It is likewise farther to be Noted, that at the first Erecting of any Private or Publick Governments, or Foundations of Religion; if the Governours, Clergy and Heads of the People are ignorant, and live and act from Selfish, Divided, Envious, Violent Qualities and Principles; whatever Pretences they may have, their Buildings and Superstructures cannot stands but must in a short time degenerate and be-

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become like the Principles and Foundations they are built on. Nay we do affirm, that tho' their Words and Intentions be ever fo True and Candid, and performed to the best of their Knowledge: Nevertheless, such Founders living in and under fierce violent divided Principles; and being altogether ignorant of the Uniform Laws of God and True Knowledge of themselves: I say, when such have attained and accomplished their designs, and come to have the Command of a Private Estate, or Publick Government: Afterwards they very rarely act with any integrity, tho' before their good Intentions were real to the best of their Knowledge: And the Reason of such Change is their Living and Acting from Selfish Unequal, Divided Principles; and their being ignorant and not distinguishing their Natures and Complexions: and confequently neither the Methods nor Adions they must Naturally and Necessarily fall into, as foon as they get Authority into their Hands; for before then, all those Tyrannical Properties never appear, but lye hid in the Dark Magia: Neither could this Poysonous Fruit be Midwif'd into Actions, till the Ruling Principles had obtained Power and Government. And it frequently comes to pass from this very Foundation, that many brave Pious Men, who will shew their great Dislike to all Evil Methods of Government; and complain of the ill Management both of Superior and Inferior Counfellours and Officers; when they themfelves get into Preferment and Authority, hardly Five in Thirty of those yery Complainants, will be found to Redress what they Complain'd of in others. Now this Truth clearly discovers to the distinguishing Eye, what Prinsiples Men for the most part Live in; which in many

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many degrees are unaccountable even to them. felves: But so soon as power is given, they presently start up and get the Ascendant; and then all former Promifes and Intentions are forgotten, or there remains but a bare Me mory of them. The very fame is to be under flood of the many good Refolutions and Promises Men make in Poverty, Distress and Sick-ness; what they will do if it shall please God to deliver them from their feveral Afflictions: Which Resolutions were at their making to the best of their Knowledge real; but being ignorant of Themfelves, God's Law, and living under the Government of Selfful Principles. they therefore foon grow ffrong and obtain the Ascendant; and exert themselves so, that those very Persons repeat the same Actions again and again, which they had refolve against, and blam'd in themselves and others while they were under the Hatches: So that for this Cause the Words and Promises of Men in Advertity and Diffres, whether they be Publick or Private Persons, are but to be little Regarded: For wherefoever Evil Principles Rule, all Promises and Intentions are invalid and vanish.

This shews what a necessity there is for Mar to know God, his Uniform Law, and his own Principles, and the composing and transposing thereof; and that every person should practice all the Holy Vertues which naturally flow from his Maker, and from Uniformity, and not from divided, selfish, disagreeing Properties which are fantastick and unaccountable in all the Professors of such Religions as take birth from those tottering Foundations: For if the Principles of Religion be not uniform, and agree able to God's Universal Law of Unity, then

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there follows Heats, Feuds and Animofities. and the Soul is without Understanding or Knowledge; and at the lame time, when men under those Circumstances, intend to serve and worship their Maker, they separate themselves farther from him, deftroy his Works, and raife the Spirit of Enmity one against another: And therefore to live in and under Evil Principles is the greatest unhappinessin the World; for there is no Truth in fuch Religion as does not arise and proceed from Agreeing Principles: And the agreement of the Principles doth to powerfully influence all the Actions of Life, that they will then all tend to Unity; to which the Defires of all Senfible Beings do, with the utmost zeal, tend and direct their Course; for therein is their Compleat Happiness; and more particularly, Mankinds: For Unity and Agreement of Principles is the Basis and Fountain whence all Creatures and Beings had their first Birth, and therefore no Creature can be contented, or have full fatisfaction, that hath transgressed and broken the Law their Maker originally prescribed them: for every Individual and Visible Being is the Epitome of the whole, as we have mentioned before, and so contains the True Nature, and Properties of the whole in one degree or other: And for this cause what is contrary or Death to one, is Life and the highest Pleasure. to another.

And likewise it is to be noted, that each Specifick Thing is endued with its Laws of Wildom and Prefervation; which if the Founders of Religion, and Setlers of Societies had in their first Steps consulted, understood and distinguished, then all Countries and Places would have been of one Religion, and not as various and contrary as the Languages are; but

now what is a Crime or great Sin in one Countrey, is none, or a Vertue in another; but if Religion had been founded on its Proper Basis, and Original Principles, then it would have been as uniform and universal as Sciences and Arts are, which are the same in all places, and the wonderful and amazing Descants, Divisions, Multiplications, Substractions, Additions that are raised and do proceed from the Uniformity of their Basis, or Original Principles, are all read and understood where there has been no manner of Communication; and that at first light, wheresoever the said Sciences and Arts are known

and practiced.

This is more than apparent in all the Branches of that wonderful and demonstrative Science the Mathematicks, and in all the numberless Arts and Trades proceeding from thence; where there are no various Opinions, Conjectures and Fancies, but all agree both in the Principles and Superstructures. So that there is nothing more evident than that most of the Methods and Principles by which Men act and govern themselves, are as consused, differing and contradictory as their Languages are; and Mankind may as warrantably contend, fight and kill one another, because an Englishman doth not understand Dutch, French or Italian, as destroy the Well-being and Peace of each other about their ridiculous Ceremonies, and contradictory Notions in Religion, when all agree as they do in the true Original Principles; for the Differences arise from their selfish devised, Fantaflick Principles, which have no Being in the Law of God or Nature, but are all vain and frivolous: For at the first settlement and establishing of Religious Societies through the World, the Clergy and Magistrates of each Country, might

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might, if they had built their Superstructures on the forementioned Original Principles, have render'd Truth and Righteonines universal, and have made it understood, and have been embrac'd throughout the whole World, and by establishing Innocent Laws, and Just Methods of Order, Temperance, and Cleanness, and by accustoming, breeding and educating their People to such agreeable peaceable Vertues, and innocent Practices, might have given that excelling Beatifick Quality of Unity the same Power and Authority over Mankind, as Controversy, Contention, Violence and Wrath have now obtained: For it ought to be consider'd and observ'd, That every one is of the Opinion or Religion of the Place or Countrey where they are born or educated, be the Religia on or Opinion better or worle; and those Opinions, Religions and Customs of Worship stick to close, be they never so vain, foolish or fantastical, that they are immovable, and never to be rooted out : For (as the Proverb hath it,) Being bred in the Bone, they will never be out of the Flesh : So that he who is born and bred a Christian, is a Christian; and he that is born and bred a Mahometan is a Mahometan; and so of all other Religions, Customs and Traditions. So that it is clear, that all the Mischiefs, Controversies, Violences and Bloody Cruelties among Men, as also the Oppression and Destruction of the Innocent Inferior Animals, have taken their Birth from the Miscarriage of the first Founders and Methodizers of Societies and Religion: Every one esteeming their own Customs, Orders and Religion the best and most True; and those of all others, more or less, vain, frivolous and erroneous; and what the first Founders or Builders did in the Beginning, the Clergy and Magi-

frates of all Ages in most Nations have confirmed, and have made great Additions, and firong Bulwarks to maintain and encrease Wrath, Violence and Contention: For if the Foundation Principles be not true, the higher the Building is carry'd, the more tottering it is, and the danger and confusion the greater: And if in the first Ages of the World, the People of all Nations and Societies had been taught by their Priests, Prophets and Governors, that all Oppresfion, Wrath, Violence and Killing, either of Man or Beaft, did apparently oppose the Creating and holy preferving Power of God, and contradict all his Methods, then the whole Race of Mankind would have been more innocent. and less hurtful, if it were possible, than the People call'd Bannians in the East-Indies, who neither hurt, kill, or destroy either their own Kind, or any of the Creatures: For wherefoever Innocency and the Principles in Man are united and govern, there both Men and the Creatures live easy and free from Oppression; but where the Principles are divided and out of Tune, there all is disjointed, uneasy and confus'd.

Note also, That as the Original Principles of most Religions and Opinions are an uncertain Composition of Good and Evil; and the Authors thereof having had no certain fixed Basis, every Age do degenerate more and more into greater Blindness and Stupidity; which hath been the original of so many Impostors Advocates, and Prophets setting up on Earth; who have been translated into Heaven by their Seduced Followers, that their Prayers which are as contrary to one another as their Opinions and Religions, might be preferred by the said Advocates, and also back'd

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by them, they being look'd upon to be, as it were, their Patrons or Amballadors by their feveral Partifans and Followers; who never to much as think or confider, that Man is endued with all Divine and Humane Properties, and that the Great Creator hath essentially incorporated his Eternal Word of Power, and Holy Light of Love in the very Centre of his Works, and more eminently in Man; as having made him the Likeness and Image of himself: And therefore St. John faith, This Eternal Creating Word of Power is the Light of Men; or the Fountain that is always ready and willing to compole and enlighten every one that comes into the World: the Innate Central Advocate both in Heaven and Earth, Viz. Jefus Chrift, the Prince of Peace, Glory, and Unity. This is the Uniting Loyely Fountain that every one ought to address to and is nearer to every one than his Right and Left Hands, and is the fource whence proceeds all Composition, Equality, Order, Temperance, Cleanness, Separation from Violence, Contention and Wrath, and every other Good and perfect Gift: And from the Ecchoes of this Uniting Principle or Property do spring up in the Hearts of all who hearken and are obedient to its Voice; all Joy, Comfort, Confolation, and that complear Law laid down by Christ, the Author and Finisher of Salvation; To do unto all as we would be done unto: This Fountain of Light, and Holy Lawriver is the True Eternal Prophet. and only Advocate both in Heaven and in the Human Nature; that every one of every Nation and Religion ought only to be guided by: For this Eternal Advocate is not an Inhabitant only in Christians, but in all Mankind; and the Grand Cause why Men do not know this Homebred Inmare, is their Ignorance, Blind-

ness, and deep Degeneracy, and their being taught and missed by deluding Selfish Prophets, and False Advocates: For if the Governors and Leaders of the People had directed them to the knowledge of the Creator in themselves, and to diffinguish the Voices of their own Principles and Qualities, and how to have recourse to this or that Innate Teacher in the Heart and Soul, and let them know the dwelling of the Sweet, Lovely Principle, or Word, as the Scripture hath it, and the Power it hath, if Mens Wills, Minds and Defires are submitted to its Government; then we should see a Paradise again upon the Earth; for Men would then temper and calm all their raging, divided, felfful Properties, and bring them to an equal Pofture of Concord, even as a Musician doth his Voice or Instrument, from whence proceeds Melody and Agreement of Notes and Sounds: For fuch is the Power of this Prince of Peace, when Men fubmit thereto, that by its Gentlenels, Light, and Eccboing Love, it opens all the harsh astringent, saltish, bitter, sharp, Losty, Proud Doors, and Secret Cabinets, and by vertue and Power of the Free-will can temper, allay, mix, compose and transpose them into an equal Accord, and then all exalt and rejoice, in that the Bridegroom hath the True Bride, the uniting Power of God's Eternal Love, from whence Praises, Equality, and Harmony do proceed: This is the Power of Fests Christ, the True Eternal Reconciler of Man to his Maker; and therefore no Thoughts should be broached into Words, nor Words put into Actions before the great Councellors or Principles, before menrioned and described, have presented them to this great Prince, the faithful Judge of all Thoughts, Words and Actions: This is the

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Pearl of great price, and the True Touch-stone and Diftinguisher of all Things: And therefore all that bring their Works and Deeds, and fubmit all to this Counsellor, shall be led into the Paths of Peace and Concord. This HolyAdvocate and Power of Light and Love is the Original Lawgiver, from whose Precepts Universal Agreement would proceed, if they were obey'd; and whilft it was an Inhabitant in the Human Body of Fesus Christ, in whom it had full Dominion, it faid, Do unto all as you would be done unto. And so soon as any one falls to work in good earnest, and observes that compleat Law, then fuch a one will not hurt, oppress, kill either his own Kind, or any of the Undergraduates, or make their Lives uneafy. Justice and Equality in Dealing and Gommerce, Civil-Deportment and Behaviour are some of the least Branches of this Harmonious Innocent Law ; for the True Intent and Meaning thereof is, to make all the Senfible Beings of the whole Creation easy, and that they might fully enjoy all the Rights and Priviledges granted them by the Grand Charter of the Creator, the Common Father both of Men and the Creatures; who likewise, as well as Men, bear his Image, respectively, each, according to its And nothing can recommend and reconcile Man more to his Maker, than a Conformity to his Law, and the imitating him in the Actions of Life; that is, to be equal in his Government, without respect either to Persons or Things.

Secondly, To be merciful, gentle, and faild.

Thirdly, To be Innocent and Prudent.

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Those Two Qualifications should never be separated: For Christ hath said, We should be in wife as Scrpents, but as innocent as Doves: Which is a wonderful Saying, and comprehensive to all such as have the understanding of their own Principles.

The Fourth great Pattern for our Imitation, is, To be Preservers, not only of our Kind, but of all Inserior Creatures.

Fiftbly, Man ought highly to confider, That the Living Preserving Powers of God dwell in the very infide and Centre of all Things, and that every sensible Creature is endued with this Holy Light and Preserving Power. and that those Inferior Creatures are likewise many of them endued with greater Talents of this Prudential Property of Self-preservation and Cleanness than most Men are: And great reason there is for it; for they have not degenerated and fallen from the Orignial Law prescribed them, as Man hath. And as the Preservation of Life is the Principal thing that Man and all Creatures endeavour: Therefore he that withholds the Materials to support it, is the greatest Enemy both to his Creator, Himfelf and the Creation; and acts directly contrary to his Original; whatever fome may imagin to the contrary.

And it is farther to be confidered, that there we should be great Understanding and Prudence in the choice of Meats and Drinks; as being the Materials which maintain, support, and continue that most precious Jewel called Life; which in all its Qualifications, Principles and Properties, is by the said Materials made Clean or Unclean, Violent or Innocent, Equal or Un-

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equal in the Government of the Actions; as also Healthful or Sickly, all Follow and are Subservient to Meats and Drinks, the Qualities and Quantities thereof whatever may be imagined to the Contrary: For if Meats and Drinks did not contain the True Nature and all the Qualities of our felves; they could nos fupport and fustain our Lives: So that this is too great and clear a Truth to be deny'd: And for this very Reason, as the Foods and Drinks are Clean and Unclean; either in Quality or Quantity, such is the Man. How important then is it for Mankind to have the greatest care in the Choice of his Meats and Drinks? And as Men have Degenerated into all Uncleanness in their Foods, their Lives and all the Principles and Properties of Nature, are made. fustained and continued by Blood; and Foods procured by Oppression and Violence, and fuch Pain and Terrour as they would Abominate to be done unto themselves. From whence has forung fuch violent Principles and dire Appetites in Mankind, as also their strong Inclinations to Oppressive Practices and their making them Lawful; and so feed and heighten the Principles of Wrath and Violence, where all things Work and have their Operation in Inequality, Discord and Animosity. May I not then without any Prefumption fay, that all fuch doings are opposite to the Printiples of God's Eternal Kingdom of Love and Light; where Cleannels, Innocency, Equality and Unity shine in the brightest Lustre; and where Division, Cruelty and Inequality can have no admittance.

It is likewise farther to be Noted, that as Life is the most Valuable thing in the World; so it cannot be continued as is mentioned before;

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but only by Meats and Drinks, in which are contained both dry and moist Nutriments; and not only so, but in them likewise are incircled all the hidden Spiritual Properties and Qualities, so that there proceeds from our Foods and Drinks all Elemental and Spiritual Support and Nourishment; and if this Natural Fuel be withdrawn but for a moment, then all the Sensitive and Spiritual Powers both of the Body and Mind are presently benum'd, and sink down into Death.

Therefore, as Life is more valuable than all other Things, both by Man and all Sensitive Creatures; and the putting a Period thereto is always apprehended with the greatest Terror and Dread, as we have shewed more at large in our Letter of Death, and the Continuation of Life is desired above all other Things, what regard then should Men have for those Materials, Meats and Drinks which daily are required to maintain and support it? And with what thankfulness and acknowledgment to the great Creator ought they to be received? For in them are contained the Preserving Spiritual Powers of God.

And therefore Eating and Drinking is one of the greatest Sacraments, and ought to be done with the greatest Awsulness, Devotion, and Thanksgiving; that is, with all Temperance, Order and Cleanness both in Quantity and Quality; that so the Holy Divine Fountain of Light, Love and Unity be not forgotten; as our Lord Jesus Christ at the Paschal Supper said to his Beloved Disciples, Whensoever you do thu; that is, Eat and Drink, do it in remembrance of Mexist, Eat and Drink, do it in remembrance of Mexist. That is, do not forget the Holy Son's Saving Love, for in Foods and Drinks are the great Preserving Powers and Versues of our Merciful Creator

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Creator contained. And for this cause Job's Sons and Daughters were destroy'd, for offering up the Spiritual and Natural Preferving Powers of God to their Lufts and Wantonnels; for they were feafting and overcome by the Spirit of Error and Intemperance, and thereby had fudverted all the good Properties and fublime Vertues of the Soul and Mind, and by diforder had funk themselves into stupidity and Blindness, and had forgot their Maker, and knew not that all his Holy Living Preferving Properties and Vertues were contained in their Meats and Drinks. and instead of giving due Thanks to the Lord and giver of Life and all good things, sported themselves in Gluttony and Riot of what the Lord had given to them and to all the Undergraduate Creatures likewife, for the support and Continuance of Life. And indeed there is no greater Mark or Character of Stupidity, Ignorance, Degeneracy and Forgetfulness of all Vertues and Goodness, than Intemperance, Gluttony and Riot, because they do at once, as it were, cut of, even in the Bud, all the Sublime Natural Vertues and Benefits of Meats and Drinks, which are the Foundations both of the Health, Welfare, Beauty and Strength both of the Body and Mind; and if in their Qualities they are clean, and have an innocent Original, and be not taken in too great quantities, they are not only the Supporters and Continuers of Life, but beget their Similies, and maintain the Concord and Unity both of the Corporeal and Incorporeal Principles and Properties, which are the only true Ends for which Meats and Drinks were given: And that Mankind should not be subjected to Fierceness, Wrath, and Unclean Brutality, like the Wild Savages of the Defart, the Wife Creator has not only endued him with ACTUATOR.

the true Nature and Property of all Things, but has also given him an unbounded, unlimited and uncontrolable Free-will, which noble and great Faculty is not bestowed on any other Creature or Visible Being; and by this Man can with a Free Unbounded Defire penetrate into the depth and center of all Things, and can work and bring to manifestation many wonderful Things which lay hid in the Spiritual Magick Powers of of his Mind, or in the Incorporeal Man; fo that he can, and daily doth make many useful and excellent Things appear, which before his exerting this Faculty did not appear, fo that what were invisible, hereby become visible. So wonderfully is man made, that he can imitate his Creator, who made and created all Things out of nothing : For fo the Sublime Spiritual Principles and Powers are, when compared with Vifible, Corporeal, Tangible Things or Beings; as is mahifested by the amazing wonders wrought and midwiv'd into Corporality and Vifibility by Man's Genius and Free-will; as all the vast number of useful Arts and Sciences which are incircled in the Incorporeal Minds of Mankind, and whilf they remain in the Incorporeal or Spiritual Circle are a Nothing; that is, a Thin Spiritual Will or Defire longing after Corporality, that is to cloth and incircle its felf, and Spiritual Properties with Visible and Corporcal Bodys, that thereby it may be known to its felf, and become an individual Substance or Body: And therefore when those Spiritual Principles or Powers are incircled or clothed in Sensitive Bodies, there is nothing that brings fo great a dread and unaccountable fear, as the thoughts of their Body or Circle being broken or hurt; and therefore Opprelle on, Violence and Death, or Killing, is the great eft Evil or Sin that Mankind can commit against nonvier some his

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infl his his Creator, because it diametrically opposes the great Creating and Preserving Powers of God, and all the Laws thereof, and wholoever offers violence to any of God's Creatures, first breaks the Bond of Peace and Unity in his own Powers both Corporeal and Spiritual. And there is nohing more vain, dark and abfurd, than for any person to think that he can cut off the Life of any Creature, whether Superior, or Inferior, and not, at the fame time, give himself a leepWound, and separate himself wholly from Unity, and consequently from his Maker; for nto what soever Men enter with their Free-wills. whether it be into Unity or Discord, Cleanness or Uncleanness, such Principles and Qualiies govern both the Body and Mind, and all the Principles, Thoughts, Words and Actions of Life are accordingly performed: And therefore the first true Step to all Sublime Vertues, s, the Fear of God, Temperance and Cleanness in Meats and Drinks, they being the Materials, or ndeed, the Principles of Life, both of the Spirituand Corporeal Bodies: And therefore he that would have his Mind and Thoughts Spiritual, ind their Operations clean, innocent and vertubus, and the Humours of the Body free, clean and healthful, must, of necessity, abandon Unleanness and Riot; for this is an undeniable Truth, That every Innocent Clean Food begets ind supports the Humours of the Body, and Spititual Properties of the Mind, and endues them with the like Qualifications. And on the other ide, Gluttony, Riot, Violence, and Uncleanness upport and firengthen suitable Principles and Qualities; which is always manifest in the Conpersation and Actions of Life; for wheresoever Original Principles are kindled, , whether in a Inform Method; or Selfful Discord, these invisible,

invisible, hidden, Magical Spiritual Powers do never fail to attract and powerfully press the Governor of the Body and Mind, that is, the Free-will, to come to its aid and affiftance; for by the Power of the Will, all the Imaginations, Thoughts, and Spiritual Magical Powers are midwiv'd into the World, and clothed with Corpore al Forms, Bodies or Figures, which before lay hid in the Mystery, and was not known to its felf? and as our great Creator made, or breathed forth all out of nothing; that is, out of the great variety of Spiritual Powers, which is a Nothing comparatively to Visible, Tangible Things, even as the Mind, Thoughts, Inclinations, and all the Invisible Properties of the Magia, are is a Nothing to the Corporeal Bodies, and yet at the same time, by their Spiritual Motions and Life, the Body acts, moves and performs all things Now as Man only of all visible Creatures is endied with a Free unlimited unbounded Will, and is not confined to his Motions and Actions; there fore he only can by the Vertue and Power d this great Faculty of the Mind and Soul be capable to work and imitate his Maker; in which alone he excels all other Creatures, and can make appear many wonderful Things which lay hid as a Nothing, viz. All Sciences, And and stately Workmanship, have they not all proceeded from the Mind, or Magick Spiritual Powers in Man? all which Models, Form, Figures, and Curious Superstructures become Corporeal and Visible through the longing Defire and Help of the Free-Will, which gives Power, Motion and Strength to all Spiritual and Corporeal Actions and Operations: So that Man is a most Powerful and Lively Pattern of his Creator; and therefore hath brought into Visibility many excellent and

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and wonderful Things : And on the other fide, hath also Midwiv'd into the World innumerable Monsters. viz. Wicked, Violent, Oppressive, Cruel Arts and Sciences; hatch'd in the Dark Magia, where Discord and Selfful Principles have obtained the Ascendants: So that their Offfpring when Incircled in Bodies, and become Corporeal Figures, Forms, Models and Methods; are endued with the very fame Qualifications of their Original Principles or Parents, whence they were Hatch'd or Generated; always according as the free Will enters, whether into Concord or useful faving Things, or into Difcord and Destructive: And accordingly Good and Evil Actions, Figures, Forms and Models, are brought upon the Stage of the World: So that Man is a most wonderful Creature; and hath wrought Wonders in all Ages, both in the Light and Dark Kingdoms: And the Arts, Sciences, Governments, Virtue, Order and Union; also Intemperance, Uncleannes, Violence and Oppression; as also other Actions, Figures, Forms and Superstructures, do clearly shew and make appear, what Principles and Properties every Man hath enter'd or immers'd his Will into. So that if Mankind commits or falls into Evil, and Works opposite to the Methods of the Creator; the fault is his own: For when he commits Evil and Transgresses; is it not by turning his free Will into Discord and Vislence, by this retrograde Method; mifuling the great Gift of Freedom of Will, whereby he has Power to imitate his Creator; which no other Creature can do, they being Bounded by their Law of Creation, to their Motions and Actions of Life: For the Magical and Spiritual Powers cannot perform any Wonderful things, where there is no Primum Mobile, or Freedom

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of Will. For this very Reason, the Undergraduates have no Sciences; neither can the Midwive them into the World, or Cloan their thin Magical, Spiritual Properties with Conporeal Forms or Figures, as Man can do, and daily doth. Man therefore is a most Wonder ful Creature; and if the Leaders and Gover nours of the People had Originally turned their Wills and Defires to Unity; and the Know. ledge of God's Law in themselves, and the Divine Fountain of Love and Light in Jefa Christ; then Orders, Laws and Customs of Innocency, Mercy, Clemency and Justice would have been Establish'd in Conformity to the Principles they must have Embraced For from Composed and United Principles, proceed Laws of the like Nature, for Religi on; that is, the Principles of it (as we have mentioned before) are Mathematical, and proceed from certain fixed Uniform Principles as much as any other part of that faid Stupendous Science: And if the Super structures of Religion were built on fuch Principles; then there would be but one Rela gion, and all Men would as readily agree therein, as Matters of Arts, Sciences and Trades do in their several Mysteries; because their Foundations and Principles are the same. The like is to be understood in Religion, and the Worship and Service of God: The Laws of the Creator are all the fame throughout the Unit verse; and the Rules and True Principles of Biligion are agreed on and owned in all Countries where God is acknowledged: They all all own that Justice, Mercy, Innocency, doing we to others as we would be done unto our febres. Ten perance and Cleanness are Foundation Principles in the Service of God. But instead of being guided Albumas his monto da da ca

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guided by those Principles, and observing them and the Innocent Laws of Creation and Prefervation; the Clergy and Governments of most or all Places, finding the People Degenerated and fallen into Blindness and Ignorance, and fitted for their Turns; being bent and ftrong. ly inclin'd to all Disorderly Actions, have fee up or cherish'd fuch Laws and Customs as best fuited their Selfful Intemperance, Covetous ness, Ambition and Vainglory , neglecting the Patterns, Laws and Methods of their Creater, and building from their own Fancies : So that the Religions which they have Instituted and fet up, may fully be called Babel or Confusion; for not having built upon true and solid Principles, there can never be any Universality or Agreement: Or indeed, there can never be any end of Contending and Disputing. Whereas in all other Sciences there is Universality without any Disputing; which effectually Convicts the Philosophy and Principles of the greatest part of the World, in their Methods of Religion to be false, and their Foundations to be Selfish Inventions. Besides, a great many People have been, and a great many still are fo Blinded and Befotted, as to Erect their Ringleaders and Teachers to be their Advocates in Heaven, to convey their Petitions and ask their Pardons for the Evils they commit against their Maker: And as their Principles, Customs and Methods are as various as the operations of the Elements, fo are their Peritions: As amongst the Turks and Eastern Nations, and even us Europeans, where each Country or Government pray and fend up their Petitions; that the Sword of Violence, Wrath, Fierceness and Cruelty may Prevail and Devour the Neighbouring Nations, whom generally Ambition, or fome other fuch like

like Turbulent Lufts makes their Enemies ; and when Thousands of Human Lives are cur off in those Quarrels; the Victors return Solemn thanks never to much as thinking, or once confidering, that the Creator of every Being is their Common Father; and is the God of Eternal Peace; the Preserver of all his Works, more especially Man, upon whom he has flamp'd his own Image more Eminently; ending him with the True Nature and Properties of all things, and has made him capable of Worshiping him in Spirit and Truth; and to imitate his great Pattern in the Government of himself and all the Undergraduated Greatures; that is, to propagate Peace and Love, the Universal Chain which Unites all Created Beings, and the Sanctifying Virtues which Principally recommend Man to his Maker. Now feeing Man is fo many degrees Fallen and Degenerated from the Laws and True Mathematical Principles he was made to live in and under; and his Wounds fo deep and desperate: And as we have Pointed at the Causes thereof, and all along hinted at the remedies; shall now endeavour to Strengthem them farther, and offer Additional Ones.

The first salse Step Man made, was the eating the Forbidden Fruit, unclean Foods: For so soon as Mankind desired Unclean Food, at the very time the Unity of the Human Spiritual Composition was broken, and the Uniform Order of the Incorporeal Man Violated; and all the great Powers and Principles Dissunited, and their Government and Operation became Selfful And so every Spiritual Property, did with a turbulent rapid Motion, endeavour to exalt its self over the whole, Invading the Priviledges of the other; much like the Turbulent Operations

rations of the Elements, but more Malignant; fo that the internal Harmony was changed into a Jarring Discord. Now seeing that Foods and Drinks are the Original Materials, wherein the great Preserving, Spiritual and Corporeal Powers are contained; and without which, Life cannot subsist or be supported: Then, whatever some may foolishly imagin to the contrary; Foods and Drinks are not indifferent, but are as Sacred, Valuable and Precious as Life its felf: And not to diffinguish them, or to wast, despise, and appropriate them to ill purposes, is the next Grand Evil to Violence, Oppression and Killing; and there can be nothing more heinous and contrary to the Creator and his Laws; for Mankind thereby undervalues God's preserving Benefits, and that which ought to be his greatest Concern in the Management of his Life.

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It is also farther to be Noted, that so soon as the Harmony of the Intellectual, Spiritual Powers and Principles was destroy'd, then the Innocency of Foods was intirely despited and neglected, because Clean Innocent Foods had no agreement with the Selfful, Proud, Domineering Government of the Human Intellectual Nature, and therefore strong desires were kindled after suitable, agreeable Foods; that is, after Unequal, Unclean, and fuch as could not be Procured without obliterating the Character of Unity and cutting off Life; tho' all Lives are equally the Care of the Preferving Powers of the Creator; who, as he is the Fountain and Author of every Being, fo he distributes his Bleffings in Equality, without respeck either to Persons or Things. Confider the Operations of all the Elements; and of the Great and Glorious Eye of the World,

as also of all the other Luminaries ; that their Influences, Fruits and Charity are Universal. Now then as Eating was the first Inlet into the Gulf of Perdition, and the Destruction of the Unity; fo it is, and must be the first Step Mankind must take in order to his Recovery out of this Dark, Violent, Blind, Degenerate State and Condition. Pray tell me what it is that Disunites Man from his Maker, and Disturbs, Plagues and Torments both Him and the Creatures under his Government? Is it not Oppression, Violence and Uncleanness, and the Killing not only our own kind but all others? This is matter of Fact, and teftify'd in all Ages and Countries by woful Experience: And it is also clear that the best Constitutions, Laws, Religions and Customs have hitherto been too Weak to Stifle and Prevent those deadly Cruel Enormities and Butcheries: And the Grand Reason thereof has been the Tolerating, the Dark and Violent Arts of Killing, Fighting and Destroying every Creature without Distinction or Regret; which has been always allowed by all Religions except the Chriftian: The Original Principles whereof do pofitively forbid the use of the Sword; saying, that he that uleth the Sword shall perish thereby ? Which Noble Saying was Sounded forth by Fefus Christ himself; the Divine Oracle and Bternal Fountain of Light, Love and Unity. And for this cause, if any would abandon the use of Arms, Blood, Violence and Oppression; then let them take up his easy Toke of Innocency, Cleanness, Meekness, Mercy and Charity, and do unto all as they would be done unto, as well Inferiours as Superiours; which is to lay the Ax to the Root of the Tree, and at one blow out off the greatest part of the Cruel Enormities, Violen-

Violencies and Oppressions now Reigning. For Example, he that will not Oppress nor Disturb the Peace and Well-being of the Inferiours, nor Eat their Flesh or Blood; and has stedsastly imbraced it as a Principle, as not being agreeable to God's Laws of Creation and Preservation, which are establish'd in Equality in all his Creatures. Such Disciples of Innocency, Mercy, Cleanness and Equality will be far from Oppreffing, Violating or Killing : or any way Disturbing the meanest and most abject of the Haman Race. This one Precent or Principle would at one Stroke cut off all the raging evils which now are almost ready to Desolate the Creation, and all the Wonderful Beings therein; which all do and must acknowledge, were made for God's Ules and Purposes, and to live in their Law Undisturb'd a to the Praise of the Great Eternal Being, who Made and Created them, careth for them, and Preferves them.

The next great Rule or Precept for Men to observe, is; to turn their Wills and Desires from the use of the Juice of the Grape, and of all other Intericating Inebriating Drinks and Lie quors; and inflead thereof to Drink Water, which is the Mother of all moist Nourishment, Ordained by God and his Handmaid Nature ; and therefore justly challenges the first Place of all other Liquids: It is like the Fountain whence it had its Birth, Imocent, Free and Universal. This Second Principle of Selfdenial cuts off all Drunkenness and its innumerable Mischievous Consequences: Andit is to be Noted, that Drunkenness is a Monster in Nature, wholly Unnatural and Irrational. Now it being clear that by Eating and Drinking, Mankind was led into all Evil; and that it has

been in at this Gate that most or all Enormities have enter'd: So on the other fide, by turning the defires and freewill from Violence, Wrath and Uncleanness, unto Innocent Methods of Life; supporting and sustaining it with Clean, Innocent, Harmless Meats and Drinks; Man may Recover himself and Retrieve his Innocency to a great degree: For Meats and Drinks contain the True Nature and Properties of all dry and moist Nourishment: And when they have an equal and innocent Original, are clean in their Natures and Qualities, and procured without Oppression or Violence; they beget and strengthen their Similies, and fo by degrees will abate and overcome, and change the wild Voracious Unclean Furie and Passions of the Disunited Principles or Properties of the Human Nature, into a Serene Calmness and Tranquility; so that in process of time all those Sublime Faculties will be United and Convey'd and as it were Intailed on Posterity; but this must be the Work of Time. for Dispositions and Inclinations both to good and evil; as also the Complexions of things are Transmitted and Convey'd by Parents to Posterity, even beyond the tenth Generation; and the Characters stamp'd by Parents on their Children cannot be effac'd or rooted out : So that the first Methodisers and Disciples of this innocent Life cannot be fo Zealous. Firm and Free from Uncleannels, nor so well fixed as future Generations; who besides their own Living in Clean Laws and Methods, have deriv'd a Propenfity and certain Natural Strength from their Parents, for this great Truth must be still acknowledg'd; that the Materials and the Man are one and the fame Stamp. The Laws of God are for ever True, and go on in a direct (139) 24 H Line:

Line; the truth whereof is acknowledged in all Sciences and Arts, and in the goodness and badness of the Flesh of Animals; for Butchers will tell you, however morose and ignorant, of the Creatures they kill, that as their Food is better or worfe, clean or unclean, fuch is their Flesh: But the most Learned among men are not willing to acknowledge this apparent Truth, because their Lives, Spirits and Powers, both of Body and Mind, are made, sustained and nourished by intoxicating Liquors and unclean Foods, procured by Violence and Oppression; for should any man suffer his Desires and Will to enter into a ferious and fedate confideration of those things, he must of necessity condemn the violent Methods, and unparalel'd Uncleanness of himself, and indeed of almost all Mankind: And it is a fingular Providence of God, that Men do fuffer any one to shew them those great and stupendous Crimes and Errors, but the Protection is from Divine Providence; whence we hope, that those Crimes and Errors may be acknowledged and forfaken, and the opposite Truths and Vertues, Innocency and Cleanness will prevail and be received at the least in future Ages, God always raising up fit Instruments for the accomplishing his own Work, and we thought it our Duty to contribute our Mite, and not to bury the Talents which God had given us under Ground, and should think our felves happy if but any fingle person should be reclaimed by our Endeavours. Now all who defire to fear and ferve their Maker, and more particularly Christians, who have entred the Gates of Eternal Love and Light, which always stand ready to receive all who are desirous to enter therein, must first believe and be convinc'd, that the Fear of God, and all True Religion

Religion confifts in the imitating him in his Methods, by living in his Laws of Innocency, Cleanness, Well-doing and Self-denial; and the Leaders of the People ought to take notice in an especial manner of the Methods and Order the Creator governs the World by, of the Equality thereof, and how freely and bountifully he disposes of his Mercies, Kindnesses, and Universal Preserving Powers to all his Subjects

and Off-fpring.

This ought to be the True Guide and Original Pattern to all Governors and Teachers of the People : for God's Laws are the True Mathematical Principles which all the Governments of the World ought to follow, both in Private and Publick Transactions, if they expect to ftand and maintain themselves in Unity and Agreement; but for the most part, neither Private Persons, nor Publick Governments take any cognizance of their Original Pattern, but each do make and contrive Selfish Methods contradictory to God's Laws; the Principles thereof being for the most part, Covetousness, Pride, Idleness and Luxury; fo that arising from disunited Principles, they are continually shifting, and liable to Invasions; for wherefoever either Governments or Famihies are not founded on, and ruled by Mathematical Truths, they must, of necessity, in short time flide into Confusion or Ruin. This likewife is the canfe that both Governors and Private Persons, when they obtain Power, do frequently those Things which they blam'd in their Predecessors; for before they came to have Power, they were not fensible, nor did feet those Envious, Covetous, Proud, Domineering Selfish Properties rise up within them; from whence most men conclude of themselves, that if ever they should be preferr'd to such Governments,

ments, or attain great Effates, that they fhould never follow fuch Arbitrary Ways, nor use fuch Tyrannical Orpressive Methods as others do. The like is to be understood in all Private Persons and Conditions, more especially of such as are of Low Estates and Degrees, as has already been touched upon; when fuch shall defire to borrow a small Sum of Money to serve their Necessities; and others of the Lowest Rank ask an Alms; when they are deny'd, and it may be for very good Reasons, both one and the other will upbraid for uncharitableness, and fay, If I had but the hundredth part of such or such a one's Eflate, I would have lent the Money, and given the Alms: But if those Persons of such Low Degree, come to be advanced by fome Providence of other, they are generally worse than those they cenfur'd during their Poverty and behave themselves to the Poor, more, churlishiy, furly, infolently and uncharitably.

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The like is to be understood of the Poor Multitude, or those call'd the Mob, the Servite People of all Degrees and Sexes; Are they not ready to go and run for a small Sum of Money? Is there any dirty flavish Work which they are not ready to submit to, and undertake? and are down on their Knees, praying God Bless you, and your Family, for every finall Pittance or Alms, and most of them are look'd upon as Poor, Honest, Well-meaning People? And indeed they are fo to the best of their own knowledge; for their fordid Education, and the Prevalency of Evil Customs have stiffed and hid the knowledge of themselves from their own Understandings, so that most people are deceived in themselves, and know not their own Hearts, Thoughts, Words, nor Intentions, and so when they come to Preferment and Power,

they are far from doing the Things they intended, and sometimes promis'd to do whilst they were in Low Estates, and had neither Money

nor Authority.

But note, That this Last Sort of Poor, your Servants, and those of your Neighbourhood, shall be the first and readiest to raise Tumults, Riots, and Infurrections, and to push forward and promote any fudden Change of Government; the Sword and Magistrates Power being blunted and weakened, they shall oftentimes extend their Violence even to your very Perfons, and after abusing you shall plunder and fpoil all you have; but if it should be foretold them what Mischies and Villanies they would act on fuch Occasions, they would rantingly declare their detefting and abhorring them. So that there is nothing more true than this; that there are but a very small number of all degrees, who understand, know or distinguish any thing of their own Complexions, Dispositions, or Principles, or by what Powers or Properties they are governed, acted and operated; that is, they do not diffinguish from what Principles their Thoughts, Dispositions, Words and Works do proceed and iffue: So great is Man's Blindness, Stupidity and degeneracy from the Knowledge of God in himself, and his Marvellous Works. And for these very Reasons all degrees of men will behave themselves calmly, and with all imaginable fairness, giving good Words and Promifes too, till you come to touch them in the quick, to cross their Interest or Designs, or to have some difference with them, and then presently starts up the great Governors of their Lives, Selfish, Proud, Envious Qualities and Principles; from whence proceed those great Controversies decided by the Swords Point, deftroying

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stroying and laying waste whole Countries and Nations; and those People before you approached their Interest, Aims and Designs, appeared in Sheeps Cheathing, mild, gentle and debonnair, Men of Composition and Know-

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Is there any thing then more true than this? That the greatest part of Mankind do not understand nor know what Spirits or Powers rule and manage the Actions of Life, and that all their Methods are unaccountable even to themfelves: And though most of them do in their feveral degrees and Stations, refolve and promife to govern more calmly, moderately and equally, and to redrefs the Faults and Evil Methods of their Predeceffors, and that their Subjects and People shall enjoy their Rights, Freedom and Priviledges, and others in Lower Stations, shall likewife promise to fulfil, and perform their feveral Duties with all the exactness; care and fidelity which can be expected or defired.

Now notwithstanding all those Promises, at the time of the making them, were fincerely and fully intended to be kept and effectuated without any Fraud or equivocating, yet it has been rarely ever known, that those Præintentions and Promifes have been lafting, and executed with the same Integrity and Simplicity: So little does Mankind know his own Compofition, and the Natures and Dispositions of those Principles which rule and govern within him, and by which he is continually acted and operated : And therefore Fair speeches, and gloffing Harangues and Promifes are of no value, nor have any cement in them; for fo foon as Power, Riches and Honour are possessed and attain'd, prefently the divided difunited Princip nan Gon of box cono plest

Ples start up, and make shipwrack of all former Protestations, Promises and Intentions, though never so real and positive; so that there are but a few Mens Promises to be taken and rely'd upon, because there are but a few who know themselves, and from what Principles their Promises proceed; of which sufficient hath been

faid already.

Now it is for these very Reasons that Words are become invalid, and no current Coin; befides, they cannot be handled, as not being material, but as it were, airy, and but one degree from being incorporeal; and men fliding fo easily from them, for the Reasons before assigned, has made way for Laws, Writings and Witnesses, which are all visible Corporeal Actions, and fo become effential, obligatory and binding; and therefore each person so bound, and that hath stamped his Character on the Material Paper and Wax, is thereby subjected to make Retaliation, if the Conditions of the Contract or Agreement be not performed in the Time limited. Which is another considerable Token of Mankind's Deep Depravity, Ignorance and Blindness; and that all the Actions and Methods of his Life are done and performed from Cuftom, Selfishness or Chance, and not from True Fundamental Knowing Principles in himself, and fo he isDark, and as it were, wholly ignorant of his being the Image of God, and that in him are contained the true Natures and Properties of all Corporeal and Incorporeal Things of Beings, which denominates him the Image of Likeness of the great Creator, and they must be Noble and Divine Qualifications, which renders Creature capable of being call'd the Image of the most High God, which Character is given to man only, and to no other Creature or Being, neither

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neither in Heaven nor Earth. But notwithstanding those great, wonderful and sublime Faculties, yet no other Creature has fo difobey'd their Maker, despised the Voice of Wisdom, nor broken the Laws of Creation and Prefervation, nor are fo blind and ignorant, or do act fo contrary to the Laws of God, and his Hand-Maid Nature, as Man; and for those Reasons he is the first Moving and Original Cause of all the Cruel Oppressions, Violences and Bloody Calamities in the World, which are the fruits of his Blindness, in living in, and under Disunion, and Selfful Turbulent Principles, knowing nothing of himself, nor of the Marvellous Works of God, having neither Eyes nor Ears to diffinguish any thing as he ought, either within or without himself; and therefore Words, Promises and Intentions, though never fo ferious and really purposed, are no more to be regarded or rely'd on than the Wind and Operation of the Elements, as every Days experience doth fufficiently testify and confirm: Not but that there are many thoufands of men, as Merchants, Tradesmen, and Dealers, viz. Buyers and Sellers will in their their Way and Method of Bufiness comply with their Words and Promises: For first, It is their Interest: Secondly, It is a Custom, and so becomes ready, and an easy familiar Method, on which their Bread and Livelihood depends: And for these Reasons Merchants and Tradesmen do in an eafy, equal Method and Way negotiate confiderable Business, and return the greatest Riches and Sums of Money, without Bills, Bonds, Securities, Mortgages, and the like Fatigues; and by this familiar Custom of trusting each other without those Fetters, there is more Honesty, Fairness, Ease, less Money lost, and lewer

fewer Suits at Law commenced; the Title being for the most part secure, through the Cufrom of being fair and just; and though Mankind do not pass their Lives, and transact their Business from Uniform Principles, nevertheles, Custom in all things hath Influence and Power, and is endued with a Commanding Property both in the Good and Evil; and for this cause, those Places and Countries are most happy where good Customs are established, which being fuck'd in by Education, become habitual, and as it were, natural, and agree with the Principles in Man, and fo by degrees become easy, familiar, and like Inmates. The like is to be understood of Evil Customs and Traditions; for it is to be confidered; that Mankind has now withdrawn himself so far from his Original Garden, that he is not acquainted with the Vertues of the vast variety of Excellent Fruits and Herbs; neither doth he know their Uses, but is become an utter Stranger to the Wonderful Works of God, both within and without himself, whereby most Men are render'd, altogether uncapable of learning and understanding the Sublime Mysteries of their own Principles and Composition, and therefore cannot be taught or brought to practice the Innocent Laws of their Maker, otherwife than by Education, and a Customary way of Living, which by the Innate Power of Action, in process of time, will easily penetrate even to the very Foundation and Center of Nature; and so those taught by Education and Custom may become as firm and fixed, may do, act, undergo and fuffer as much as any of those who chuse and prefer the same Laws and Methods by a Diffinguishing Intelligible Power. So great is the Power and Custom both in Good and Evil, there is a fecret Energy and Power

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Power therein, which can imprint, and fo forcibly framp the Characters of Vertue, and all Good and Innocent Methods of Life even on those of the meanest Genius and Capacities, that they shall become as stanch, zealous and fixed as those who surpass them the most, the Power of discerning and thought; for Good Customs, Innocent Foods and Practices of Life, as is said before, do secretly penetrate to the very Center of each Person; and by a Sympathetical Power join Forces and Confederates with their Similies, and fo become incorporated, raising and strengthening their likeness; and then there is an echoing Conformity of Ardent Defires and Inclinations into which the Free-will, or Primum Mobile, the Guide of Life enters, which gives fuch Power and Satisfaction to the Persons thus govern'd, that they could with ease suffer any Deaths, rather than quit or renounce their Laws, Methods and Customs of Living; and on the other side, whatever is, or can be done in the Good by Custom, the like and very same is done in the Evil, as most Nations do know by woful and Dayly Experience, both in Publick and Private Governments: And it is to be noted, that the nost Innocent People in the World, who neiher oppress their Brethren, nor the meanest of the Creatures, but all live at peace among themelves, and with the whole Creation, if they hould be asked or required to give an Account of their Doctrine, and the Reasons and Principles thereof how it is founded, few of them would be able to fay more than that it has been hanled down to them for many Ages and Generaions by Tradition and Custom, and confirmed to them by the Constant Practice of their Fathers, and taught them by Education. to

for this Cause it would be sufficient to bring the People of all Nations in some competent de gree to live in and under God's Laws of Equa lity and Innocency, if their Governors and Clay did understand and distinguish the Laws of God and the Principles of themselves; for they might then establish the faid Laws, and the Right Un of the faid Principles, by making the Practic thereof customary, whereby Mankind would be rendred not only easy and happy himself but would be enabled to govern and act un formly like his Maker, whose Laws and exact Methods observ'd by Nature, ought to be the Models and Patterns of all Leaders, Teacher and Governors, whereby the Creatures would be delivered from the feveral Sufferings and Co ing Oppressions under which they groan, when by Man himself is at the same time deep wounded, for the groaning of the Creatures ful fering Pain is the beginning of Misery to his that inflicts and caufeth it.

It is farther to be confider'd, that the Voice of Wisdom in Fesus Christ faith, Seek ye first it Kingdom of Heaven, and the Righteousness thered and all other Things . Shall be added thereunto : The is, Seek first the Knowledge of God, and his Holy Law, of which Man is a compleat pitome containing the True Nature and Propertie thereof; and the Love of God in the Holy The fas dwells and shines in the very Center of Man and is the great Preserving Power of the Creator and therefore the fame Light of the World fam Except I am in you, ye are Reprobates: That is Except the Eternal Light, Love and Uniting Power of God be in you, govern, guide and direct you, you are Reprobates. So that it i most manifest, that the Knowledge of God and his Eternal Light, the Divine Son of Wildon de

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in the Microcosmical Man, that is, the Knowledge of a Man's felf, is the first true Step to all faving Wisdom, and true Distinguishing and Understanding; and therefore he that hath not more or less of this Inward Saving Knowledge, is like a Ship in the vast Ocean, without either Pilate or Rudder, toss'd to and fro by the turbulent Winds and uncertain Waves of the vast Depth of Waters; even so it is with Mankind, if his Veffel, or little World, hath no skilful Steersman or Governor, then the continual generating and floating imaginative Powers are mixed or confused, as being under no Correction or Discipline, without any Master or Tutor, who hath the Diffinguishing Power of Sounds, Voices, Tones or Complexions; fo that the Thoughts, Words, Inclinations and Actions have very feldom any Uniformity or Composition in them, but all is done, as it were, by chance, as uncertain and unstable as the Operation of the Elements, from whence arise and proceed such a multitude of vain, idle, foolish Words and Discourses among all People, Ages and Sexes; and if Remarks be made by a Diffinguishing Understanding Person, not one Discourse of a hundred will be found to have any truth or good tendency in any kind, either Divine or Moral, or to proceed from any tolerable Composition; and the Characters, and, as it were, Seeds of Impertinent, Foolish, Impious Talking is stamp'd on Children; who fo foon as they can stammer and imitate, are taught, advanc'd and confirm'd therein by their Parents, even with a great deal of pains and vigilancy: So that the great multitude of Vain Thoughts, Words and Discourses have taken fuch Deep Root even in the very Center of the Original Principles in Man, that it is impossible ever to obliterate them when men arrive to mature Age; notwithstanding such shall be endued with true intrinsick Wisdom and Distinguishing Knowledge of God in themselves, those Original Fantastick Evil Methods and Customs stick so close, that the best of men find them start up and pester them on all Occasions, and often when there is no occasion, to the great trouble of the fober well inclined Mind and as neglect in the Religious ordering and methodizing of Children is without doubt the Original Cause of all Evils, so on the other side, Vertue, Sobriety, the Knowledge of themfelves, Good Presidents and Order are the Original True Steps to the Fear of God, and the Knowledge and Enjoyment of him and all Good Things both in this World, and that which is to come; and therefore the Preposterous Methods and Misconduct of Parents in the Education of their Children, is one of the greatest Evils committed by Mankind, both against their Maker and themselves, as being the Head-Spring or Inlet of all Evil to the Human Nature; and therefore the most to be lamented, as we have more at large fet forth in our Book Entituled, The New Method of Education; to which we refer.

Now, as is said before, if every Idle Imperiment Word and Discourse which hath no tendency neither to the Fear and Knowledge of God, nor of the Sons Divine Power of Love and Light in our selves, nor of the many beautiful noble Pious Branches which bud forth from this Divine Root and Tree of Eternal Life; that is, of Sobriety, Temperance in Meats and Drinks, Communication and Exercise, and how the great and Living Powers of God are in our Meats and Drinks; which are the Materials wherein the Preserving Spirit of the Creator doth essentially dwell:

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dwell: I fay, if fuch Idle Impertinent and Prophane Discourses were discontinued, discouraged and suppress d, then consequently there would be a growth of True Knowledge, by Mens turning their Thinking Faculties, and their Difcourfes in Publick Conversations to the disquisition. fearch and admiration of the many noble Subjects which are obvious at every Step, and would employ his Thoughts and Words in the fearch of Nature, and the Ways of the Creator therein, and the Secret Doors and Cabinets The discoursing of such Subjects would not only vaftly contribute to the advancing of true and useful Knowledge, but afford infinite pleasure and fatisfaction; as would likewife the following Subjects, and many others, viz. To describe the Nature, Complexion and Property of each Thing or Creature, and thereby shew the Wonderful and Marvellous Works of the great Creator, and how his Divine Glance of Eternal Wisdom, and his Image is stamp'd on all Things; and that his Immense and most Amazing Preserving Spiritual Powers are in the very Center of all the Wonderful Beings in the World. Man's Thoughts, Words and Discourses may likewise shew not only the true Nature and Complexion of each Thing, but also the Uses to which they ought to be apply'd, and may likewise teach the Universality of God's Love, Mercy, Long-Suffering, forgiveness, and wonderful Equality in the disposing and dispensing his Gifts and Benefits to the whole Creation, which is the Everlasting Gospel the Scripture of Truth speaks of; that is, his Divine Love, and Esential Light, the Preserving and Supporting Power which is in, through and over all Creatures and Beings. Thoughts, Words and Discourfes should be employ'd on Things which tend to

the preservation of the Health of the Body and Mind, the Quality and Quantity of the Materials for the Support and Suftenance of Life, on Order and Discipline in the Conduct of Life, how and what Meats and Drinks are clean, or unclean; of Foods Innocent and Equal; and on the other fide, of those which are Unequal in their Operations and Influences on the Body and Mind, and how each particular Thing or Specifick Body or Creature is endued with an Influencial Vertue or Power to join or confederate with its Likeness, and so beget and generate suitable Dispositions, Inclinations, Words and Works, Man likewise ought to have and use such Thoughts, Words and Discourses as tend to promote Sanctity and Submission to the Divine Hand of Providence, and to receive all Outward Bleffings with a Thankful Heart, and Inward Feeling and Sense of God's Mercy, and his Preserving Spiritual Powers of Life, by which our Lives, Bodies and Souls are from time to time nourish'd andrefresh'd; as likewise that shew the Paths of Peace, Vertue, Religion and Righteousness, and that correct Intemperance and Inequality in Life and Conversation, and that teach and promote the eafe and prefervation of the Undergraduated Creatures. And those Thoughts, Words and Discourses that shew the proper Management, Cultivation and Dreffing of the Earth, the planting of Fruit, and all the other parts of Husbandry belonging to the Ground or Earth, whose Fruits support and sustain all the feveral Ranks and Degrees of Man, from the Peasant to the Prince; as also such Discourses as promote proper Labour and Exercise both of the Body and Mind, and the dreffing and beautifying them; and that may teach, incourage or advance all innocent ufeful Arti, Sciences

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Sciences and Trades, the excellent Order and Beauty thereof; for the more Beautiful the Artist makes any mean thing, the more excellent aud intrinsick is its value; because it feems to imitate, and fomething refemble the noble, glorious, Paradifical Beauties of God's Superior Workmanship in the Creation. Also there is an infinite number of other Subjects, no less worthy or valuable than what we have mention'd; on which Man might fitly and greatly to his benefit and advantage; imploy his Thoughts, Intellectual Faculties, Words and Discourses; which would then all concur in tending to the Glory of God, the Preservation of Mankind, and of all the Undergraduates; and establish the Practice of all Holy Virtues and Graces, which unite and reconcile Man to his Maker: For to imitate the Creator, our Common Father and Preferver, and to act and govern after his Pattern; is True and Undefiled Religion, whatever any Man think to the Contrary:

Now consider these things O Man! and what a large Field there is to Employ all thy Worthy, Excellent, Thinking Faculties, Meditations, Words and Actions. The Circle is to Large and Expanded, that it bath no end or bounds: So that there is no occasion, that the Noble Image of God and the Divine Intellectual Powers of the Mind should be fully d by those Crowds of Vain, Unprofitable Thoughts and Words; which also are often put into Action, and more particularly among Children and Young People; and that frequently at the infligation of their Seniors, who themselves, by their Misconduct lay Foundation Principles for the Practice of Vanity, Violence and most other Evils: And I think I may bold-

ty affirm, that if any prudent Person takes a due Survey, and with a Diftinguishing Underfranding confiders the Birth and Natural Tendency of all Publick Common Conversations and Discourses; there will hardly be found one Word in two or three hundred, that hath any Virtuous Foundation or Tendency, or proceeds from a composed Mind: But all is Froth, Rash, Inconsiderate or False; if not downright Wicked, Profane and Impious, And how is it possible it should be otherwise or better, seeing it is the Principal work of the Youthful Age, to be throughly vers'd in the Methods of Bantering, Jefting, and Vain, Foolish Talking, as we have shewed before: For after ten Years Tutoring of Children by Parents, Maids and the like, even from the Breaft in all Idle, Frivolous, Nonfentical Words and Methods: It must needs so firmly fix the same on the Original Principles of Nature, that all fuch things become effential, and never wholly to be worn off. And after this, they apply themselves to Romances, Plays, Histories of War, Violence and Bloodshed, and many other things of that Nature: All which Stories are Painted, Guilded and Adorned with Curious taking Words and Language; the Authors thereof excelling for Stile and in fineness of Expression; but have like Harlots, apply'd all their Beautiful Indowments and Faculties to Evil and Corrupt Purpofes; and have flamp'd their own Image and vain Defires and Imaginations in the very Center of their Books, Words and Discourses: Which Fantastick Discourses as well as Love and other Follys and Vanities, have a fecret Magick Power in them to imprefs and impose their Properties and Qualities; and therefore all those things are dangerous Instruments

ments to be put into Yonthful hands especially; they never failing to Wound, by fixing fome of their Ideas and Properties on the Readers: And therefore the Writers of Romances. and of Love ought to be punish'd, and their Books destroy'd; as Teaching, Encouraging, Begetting and Promoting Vanity and Loofenels; and being the main Corrupters and Debauchers of Youth, and profess'd Enemies to all Piety and Seriousness: So that if Mankind must according to our Saviours words, answer and give an account for every Vain, Idle, Impertinent Word; the reckoning will be long and melancholly, which ought to be confider'd and proper Remedies apply'd for the redress of those great Evils; which indeed ought to be the especial Care of all Governours, Leaders and Teachers of the People; for they are accountable for them by Virtue of their Offices: But what shall we say? the Blindness, Ignorance, and Stupidity of Mankind; and his Depravity and Uncleanness are so great and Universal; that many of those Evils, Intemperances and Uncleannesses especially, are not only Tolerated but look'd upon as Nothing; when all Remedies which may be offer'd, all Admonitions and Advice are Ineffectual and of no Force: So that for the most part it proves too hard a Task to reform Mankind in any Particular, tho' the Discourses and Directions apply'd, be never fo Noble, True and Universal. So that there is nothing can Reclaim and Reform the People in General; but only the wholfome Presidents, Examples and Directions of their Heads and Governours, together with Custom which hath Power alone to Correct and Cure the Mass or gross Body of the People; when the best of

Teaching, Preaching and Reasoning are his'd, decry'd and derided : So great is the Authority of Cuftom and Presidents; which all Leaders, Governours and Teachers ought particularly to consider; for the Common way of Educating and Bringing up Youth, together with the Confederating of the Seniors with them; does mightily benum and impair the Genius, and all the Springing, Moving, Intellectual Faculties of the Mind: So the Genius and Prime Distinguishing Faculties are Hoodwink'd and made Purblind; whereby the greatest number of People become dull, heavy, lumpish; and in their Speaking, Discourses and Actions of Life, are Vain, Impertinent, Fierce, Violent and Unclean; and ready to Oppress not only their own kind, but are prompt and prone to extend their Rage and Fury to all the Inferiors, without any Remorfe, Scruple or Confideration: And many of them that have not the Compliment of Education now in use; which however maimed or corrupt, doth notwithstanding mightily help the Human Genius, tho' not the hundredth part of what might be done by a True Natural Method, as we have hinted before, and Treated of at large elsewhere: But we fay fuch as have not this Education can hardly be diftinguish'd from Brutes; nay, many of the Brutes do far exceed those in Prudence and Self-Preservation; they having but few Marks or Characters of Humanity more than their Forms and Shapes. Such is the Ignorance and Depravity of Mankind in general: Nay, most are so far from being Religious, that they are void of good Manners, Common Civility, Pity and Humanity; and thereby make all Governments, the whole Creation and all the Creatures therein miserable; subjecting them to their Slavish

Slavish Oppression and Disunited Wills; for the Original Ground and Foundation of all Oppression is Man's Depravity; 'his having Disunited his own Principles, and estranged himself from God and all his Methods. Now this Floodgate of Misery and Depravation of Man can never be stop'd, nor his Original Union retriev'd, except he do by his Intellectual Powers, strong Desires and Free-will enter into Self-denial; and cut off those Voracious Customs, Violent Exercises, Oppression and Blood; and betake himself to Temperance, Cleanness, and Innocent Harmless Foods and Drinks, Communications and new Methods of Education for their Children; humbly submitting himself to God, to be guided by the boly Light of Jefus Christ, the Voice of Wisdom which essentially dwells in the very Center of all Gods Creatures, and more particularly in Man; and is the Power of the Lord to all Prefervation and Eternal Salvation.

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SOME FARTHER

CONSIDERATIONS

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Thoughts, Words and Actions.

LL Imaginations, Words and Actions; and whatfoever is brought forth and mani-fested in this World, arise, proceed, and are Generated from the buffling Powers and Motions of the Seven Grand Principles or Internal Properties before mention'd: And the Thoughts, Words and Actions are good or evil, better or worse, equal or unequal, wrathful, fierce, invading or temperate, mild and loving, according to the composition, unity or disunity: And the variety of Thoughts and Imaginations in Children and Young People, are all without any Guide or Judge, to Correct the Fantastick Folly arising in the great Depth of the Imaginative Powers: So that the Free-will, the Guide and Ruler as it were of all Words and Actions; Forms and Coins them into Words as quick and fast as the Tongue can utter them; but they are mostly Frivolous, Vain and Fantaftick, according to the Presidents they have from their Elders, as is mention'd before. All which

which Words are Cloathed and Incircled in iry thin Sydereal Bodies; and so become Subfantial and Corporeal, and cannot be fo eafily cut off as some foolishly imagine : Besides, he Seven Principles have obtained fuch Tunultuous Disuniform Habits in those green ten-Her Years, by evil Tutoring and bad Prefidents; that they become fixed in a Selfful, Disunited Operation; from whence the great nultitude of strange, confused, unequal Thoughts take their Original Birth; and are Form'd and Coin'd into Words and Corporeal Bodies: Which Words are the Image or Likeness of the Principles whence they proceeded; and contain the True Natures and Properties thereof, as is apparent by their Sounds, Tones and Influences. Sometimes those great Principles are in an uproar, and as it were, in Arms one against another; and during this Strife and Contest, the Imaginations and Thoughts are Fierce and Envious; and the Words then Coin'd or Created, are endued with the True Nature and Quality of that Principle, which had the Ascending Power and Government in this burly burly or Jangle; and therefore for the most part, are Fierce, Wrathful, Reviling, Threatning, and full of Revenge; from whence fo many great Evils are committed in the World : So that every Thought, Word and Action, is endued with proportionable Dispositions and Inclinations according to the Fountain or Spiritual Principles; and their Power and Influence are all accordingly. If this wereunderflood and duly confider'd; certainly, Parents Would take more care, both of their own Thoughts and Words, and also of the Presidents they fet their Children; for every Word contains the True and Compleat Nature and Qualifications

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fications of all the Intellectual Principles and Pop ers; and being all Incircled or Cloathed with diffinct, peculiar, individual airy Bodies ; they are not any longer your own. The fever great Councellours and Judges of the Free-will that gave them their paffes, and admitted those Disunited Imaginations or Thoughts to be Imbody'd, have no Power to recall or annihilate them, as the Woful Experience of many thou fands can testify: And therefore this mistaken Conduct, both of our Selves and Children, is of far greater moment than most do imgine; and the Enormities and Evils proceed ing from thence are very numerous and great and not so easily cut off and obliterated as many think; faying they will leave those Rid culous, and Fantastick Sayings and Actions when they grow Older: Which is a Grand Mistake and hath no better Ground or Foundation than the foolish Actions, Words and Tattle of their Children; for Children can easilyer for get their Mother-Tongue when they arriven Mature Age, than forget and cut off thou first Characters and Presidents stamp'd by Pa rents on their Virgin Paper, or Original Pre perties and Principles: No, the Effects and Que lities are never to be worn off, the Truth this every Person feels within himself; more especially, all well-minded People, who take notice of the Tumultuous and Various Inequalities of their Imaginations, and the Intempt rances thereof: Their Disunited, Confuse Ideas pass, repass, and are continually Gene rated in Opposition; and as it were, in Spight and Defiance of all Wisdom, Understanding, and Power of the Intellects and Free-will; which are all the very same Ideas, and Vain Foolish, Fantastick Thoughts and Imagination; which

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which their Parents, Nurses, Maids, and other foolish People have by Words, Actions; and many Vain Presidents impressed on their tender green Principles; which are continued and fomented by the continual care of those who have the handling of them, till they are 20. 25, or thirty Years of Age; by which time those Fantastick Follys and Methods are so deeply rooted, that 'tis generally loft Labour to endeavour to Correct and Reform them: For the Seven first Original Principles and Univerfal Powers, are as it were, fixed in an Unequal, Wild, Untameable Posture and Operation, which blinds the Eye of the Divine, Intellectual Unity; fo that the Understanding is wholly loft, and feems to be extinguished in Mankind, infomuch that the Nature and Powers of the Seven Principles are not at all understood; nor the Method of Composing and Transposing them, known: And for this Cause, the Operations of Mens Minds in their Thoughts, Words and Actions, are no better, scarcely so well, Composed and Regulated as the Sensual Powers and Dispositions of Rapacious Beafts, or the Operations of the Elements; that is, they are sometimes angry, furious, violent and envious: Anonthey are Composed, better Tempered, Mild, Loving, and the like; but this Frame is feldom long-liv'd, but on any small occasion, becomes moveable, and changes like the Wind; as having no Foundation, but is mov'd according to the Selfish, outward Interest of each Person; for all the Seven Grand Powers or Principles are agitated with unequal, rapid Motions: And that Principle or Form that is uppermost in the Imaginative Powers, Signs the Words with its Character, and stamps its own Sound, Tone and Signature thereon; and H 2

and accordingly is its Influence: And for this cause, there is great variety in the Sounds Tones and Influences of each particular Perfon. As the Words that are Generated and proceed from Violent, Wrathful, Tumultous Properties; are endued with a Violent, Rattling, Jarring Sound; as if the Center of Fire and Wrath were opened as indeed it is; and as their Original Birth is from Violent, Unequal Principles, fo is their influence on those they are directed to; and they never fail to pene trate to the Center, and open the Magick gates of their Simily, and Incorporate therewith; and fo they become Hostile, and break the Unity of all things by Disuniting the Qualities At other times for want of a Diftinguishing Understanding and Sedate Confideration they become Idle, Wanton, Vain and Frothy Occasions being given on purpose to make Mirth as they call it, and then are made and generated Wanton, Lewd Words and Discourse, Vain Sports and Plays, Frivolous Jests and Banter; and that which is called Wit, or Re partee, all according to the Childrens Capacity: And this Parents do inculcate with great Induftry; and the chief reason they give, when any one shall admonish them and shew the evil of fuch Methods, thay will fay; What would you have Children Foolish, South Blockheads, and Melancholly? I never heard any better Answer given for their Mispent time and confused Conduct: And there is no better Methods taken in the Materials of Life, Foods, Drinks and Attendance. This being matter of Fact, how is it possible the World should grow better, or why should Parents expect their Children to take other Courses, of better Measures than they do? Now

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Now if the Command of Christ (for fo are all his Words, Sayings and Rules) were confidered with a true Understanding, and suitable Vigour. viz. That every Idle Word must be accounted for; that is, every Person must be answerable for them; because as we have hinted before; First they have hurt and wounded the Unity of the Principles and Intellectual Powrs of the Mind in the Speaker; and also have ppened the Gates of Wrath, Violence, Lewdhels and the like, in those they were spoke or lirected to; and disturbed the Tranquility and Harmony of the Mind: So that there is a Twofold Evil Committed, whenfoever any Idle, Vain, Wrathful, Paffionate Words are attered; fo great is the Power of Words. And t is to be understood, that on the other side; There is the fame influence, virtue and Power n Words which are Generated and proceed from Composition and Uniformity of the Intellectual Principles and Qualities. This is as manifest and pparent in the good as the other is in the evil, out nothing fo much practiced: Do not Soft, Harmonious, Loving Words and Discourses, and speeches, penetrate to the Center of the Intelectual Powers and Principles of them, to whom hey are directed; as the Wife Man saith, a soft inswer turneth away Wrath: Therefore if Mankind would but give themselves Liberty and Leifure to understand the least of these things; they then could not but be prefently willing to ay the Ax to the Root of the Tree, as is faid in another Case in the Scriptures of Truth; and with the utmost industry, care and diligence; Dress and Cultivate the Human Earth, and all the noble amazing Principles and Powers of the Soul and Mind. And farther Note this as a certain, undeniable Truth; That if Parents, Nurles, H 3

Nurses, Maids, and Educators of Children; instead of their nonsensical Prattle and obscene Words and Noises; did Discourse as gravely and be as careful in placing their Words, as if they were talking to Men of understanding; and would fpeak their Words out plain and with a fost, sweet, mellow Sound or Tone, pronouncing each Word full; and were their Subjects of things innocent and virtuous, that had fome intrinsick value and good tendency; and would they refrain the fond or rather foppill way of often or continual kiffing; which, the at first it be done from a certain foolish, unthoughtful fort of innocency, nevertheless it hath an evil tendency; and in process of time, degenerates into boldness and many inconveniences: And above all, let their Words and Discourses be plain, full and sweet, and to come clear and deep from the Throat, with as little harlhness, roughness or jarring as possible; but always with a composed smoothness and grace, and never to shew anger, or utter sharp Words or Discourses; for that fort of Treatment works the same pernicious Effects upon young, as upon elder People, the Principles being the fame in all Degrees and Particulars. If thefe and the like Methods were taken, together with Temperance in the Quality and Quantity of Foods and Drinks, with moderare attendance and cloathing; there would quickly arise another fort of People in the World, to the Honour of God, and the Good and Prefervation both of Mankind and the Creatures Note likewise, that Discomposed Imaginations and Thoughts produce vain and unprofitable Words, which are again heighten'd, being of ten put into Action: So that the beginning and end is all of a piece; the Original PrinciIn-

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ples being unequal and Selfful in their Intellectual Operations: The Thoughts, Words and Works are the fame; The Tree is always known by its Fruit. Now to speak forth the invisible Motions, Actions and Powers of the Intellectual Principles; and make them Corporeal, is a most amazing Qualification, and doth manifest Man to be the only True and Compleat Epitome and likeness of God his Creator: And it is a peculiar Character or Mark which diflinguishes him from the Inferior Creatures or Beafts; and shews the Excellency of his Nature, and that his Creator hath fitted and furnished him with all Divine as well as Human Materials to govern this lower World, and to enable him to imitate his Creator in the particular Methods of his Law; for Defires, Thoughts and Imaginations are invisible or Incorporeal Powers, not known, feen or understood by any but a Man's own Intellect or Mind, and fo are a nothing comparatively; but when they are Transmitted into Words, Sounds or Tones, then all those invisible Powers or Principles appear in their own Forms, and shew from what Principle they proceed; and those Words, Sounds and Tones are their Bodies, and so they are made Corporeal; by which one Person understands the Mind, Invisible Powers and Operations of another, which would not any other way be done or effected, but by this Creation of a Body; by which the Invisible, Spiritual Defires and Powers become Incircled in Individual Bodies. But note, that those Bodies whereinto those Spiritual Powers have enter'd, and wherewith they are cloathed, are somewhat like themselves; that is, invisible, thin and airy, but Substantial and Essential. So that Man who is in all things like his Crea-

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ator can imitate him; for as he made all Things out of Nothing but himself, and by his Word and Holy Power doth fuffain and maintain them: So Man, who is his Refemblance and Likeness, can breath forth and bring into Visbility his hidden Invisible Powers, and make

them Corporeal and Visible.

And farther note, That from Words come Actions, which make the Invisible Spiritual Princi ples more gross, corporeal and fixed; and as it is difficult to cut off and obliterate Evil Thought, and Divided Confused Imaginations, and harder to cut off, and destroy the Idea's of Evil Words, the their Beings, Bodies and Cloathing be thin, spirituous, and but one degree from Incorporality.

But note, That it is fill much more difficult to obliterate, hide or cut off the Evil Effects of Bad Actions, which by the Laws of God and his Hand-maid Nature must be done by making retaliation; So that Man only is able to be a Co-worker with his great Creator, and no other

Creature under Heaven.

This doth farther appear by the many great and wonderful Things Man has midwiv'd into this visible World, viz. The great number of noble, useful Sciences and Ants, and many other excellent Things which lay hid in the Magin of the Invisible Principles and Intellectual Qualities, which are imbody'd, and fo made visible and corporeal from Thin Spiritual Powers, and from a Nothing comparatively to Visibility and Corporality; fo that those Spiritual Invisible Principles are the compleat Foundations, Plate form and Original of all Sciences, Arts, Trades, and Excellent Works whatfoever, which either have been, are, or shall be produced and manifefred in the World; fo that Sciences and Arts have, from the Immense Greating Power of God and so become essential, innate, and inherent in the very Center of the Human Soul, and In-

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Now it is farther to be noted, that Words are not fo trivial, and of fo little confequence as most People vainly and ignorantly think, as we have shewed in the foregoing, but that they are great Promoters of Good as well as of Evil. and that they are the Conveyers of all Hidden and Invisible Mysteries into the World, and are greatly to the honour of the Cremer, and of wonderful benefit and advantage to Markind, provided they be put to the use they were intended for, by the Laws of God, and of his Hand-maid Nature; but for the most part being perverfely used and apply'd, Man does thereby dishonour his Maker, and fink himself into Confusion and Misery; for the greater and more valuable the Gifts and Graces of God are, the greater Sin and Evil it is to employ them to corrupt Purposes, as Words generally are; and therefore it was that the most discerning Men in all Ages have preached and recommened Silence to the People, which was occasioned by the Prophane and Prodigal use Mankind made of this Noble, Great, and, as it were, Creating Power of Words, Sounds and Tones, which is a Divine Mark or Character, bringing the Spiritual Principles, and great Creating Faculties into Corporality: But when a Man of a Distinguishing Understanding shall sink himself into a Serious Sedate Consideration, and compose his Principles, he will quickly find there is a very great and important Occasion to advise, and press the greatest part of Monkind to Silence, as being a principal Step to Regeneration; for no

Man can speak well, if he do not diftinguish the Principles and Camplexions of the Things he speaks and discourses of; for where the Principles and Signatures are not understood, though the Words, Speeches and Discourses be never fo Rhetorical, yet they are dumb, infignificant, invalid, and by Chance. This being true, all men ought to prescribe or observe Silence, till they have the full understanding of the Thing they would talk or discourse of: For this Cause many Learned and Pious Men in their Religious Orders, and Philosophical Schools have frequently enjoined their Young Scholers to Silence, for certain Years or limited Times, that by their hearing and observing the Wisdom of their Elders, and other Circumstances of Order, Temperance, and Self-denial, together with a Constant Seriousnoss, and Sedate Temper of the Intellectual Mind, they might obtain the great Gift of True Prudential Utterance, and speak from a Distinguishing Power: Which are Gifts of the first Magnitude, and are obtained but by very few, because no Man in the World can speak and discourse with Truth, and consequently with any affurance of more Things, Creatures, Bodies, or Beings than he hath attain'd the true intrinsick Knowledge of to the very Center, and whereof he can diffinguish the Signature and Complexion. This is most clear and apparent in the great variety of Sciences, Arts and Trades: Will not every one in his particular Art or Science discourse true, pertinent and intelligible, and confequently their Discourses are beneficial and convincing, more especially to younger Artists or Scholars: But if these Men of Skill in Sciences, Arts and Trades should not communicate themselves, but be silent; would they not be univerfally condem'd? For then

then how could Scholars or Learners be taught and instructed? But on the other side, do not most or all young Scholars or Learners, in any Science, Art or Trade, first keep, as it were, a Continual Silence, without any Compulsion, their principal Bufiness being to ask Questions of their Tutors or Masters, and to be directed in the first Principles : And this is a True Method grounded in the Law of Nature, and therefore all Scholars and Artifts do thereby profit and obtain great Understanding, and a True Distinguishing Power of the Principles, Nature and Complexion of the faid Sciences, Arts and Trades : And it is not to be doubted, that did Mankind take Proper and Regular Methods, in the management of the Human Nature, in Temperance, Innocency, Gleanness and Order, and did begin his Work at home, learn to know his Creator in himself, and by degrees learn to know his own Principles, and the Composition thereof, and be as industrious in learning to distinguish the faid First Principles of himself, as the Practicers of Sciences and Arts are in learning the Principles thereof, but the Light and Truth of God would appear in a most glorious manner, and Mankind would be throughly acquainted with themselves, and all the Marvellous Works of the Creator, Truth would appear in all his Words and Works, and all his Discourse would redound to the Praise of God, and the Edification of his Brethren.

But the speaking Truth is such a Branch of Piety and Prudence, and is of so great concern and moment, as we have mentioned before, that it cannot be repeated too often. Foolish and Vain-Talking having taken such deep Root among the People, as being planted in the tenderest Age, and nourish'd many Years, by

which

which it hath obtain'd fuch a Dominion in the Imagination, or in the great Creating or Speaking Power of Nature, that thence proceeds, with the greatest boldness, quick, ready, scotting dissotute Speeches and Words of Folly, without any True Understanding, or distinguishing of the Things they speak of; not at all regarding or confidering the Living Testimonies and Examples of Men of Science, Arts and Trades, and other inferior Employments; who every one of them on all Occasions readily discourse, give proper Answers, and that with affurance of Truth, every one according to the proportion of Knowledge and Skill they have in their Art or Employment : For Understanding and Knowledge, and the Degrees thereof ought to be the Bounds and Limits of all Speaking, Discoursing and Writing: And therefore wholoever doth in his Words or Discourses outgo, or exceed the Boundaries of his Knowledge, his Discourse is by Chance, and altogether uncertain: And were Men bound under severe Laws and Penalties, not to speak, discourse or write of more Things than they understand and distinguish the Principles of, there would then be much Thinking, and but very little Speaking; every one would be kept within the Circle and Bounds of his own Knowledge, Words and Discourses would all be of importance, and the great Vertue, Silence, would take place in the Hearts of Men, which the Wife Ancients so much recommended to their Disciples and Scholars.

Silence is endued with a Secret Power and Energy, for it commands, and hath great sway over Tumultuous and Fantastick Imaginations, and prevents their being created and embody'd into Words and Discourses, and consequently

from being hurtful either to themselves or others, and by keeping them within their Invifible Circle, gives means and opportunity to the Judgment, Distinguishing Power and Will to correct and compose those Magick Volatile Powers, and bring them into a more sedate fixed Posture or Station, before they be coined and created into Words or Bodies; and therefore it is common on feveral occasions to command to Silence, that those who are to fpeak may the better compose themselves, and fedately weigh what they are about to fay; and that the Auditory may not only hear the better, but judge and reflect; for without Understanding and Composition, Truth never discovers its felf.

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Silence may farther justly be said to be an Universal Vertue, great Excellency dwelling in its Center; so that it becomes a sufficient Barrier and Defence to all its Observers, fortifying them against innumerable Evils and Vanities: More particularly, when it proceeds from Choice, and the Dictates of Wisdom; for there is scarcely a greater Token of Prudence, and of a Distinguishing Understanding, than to know the sit Times when to speak, and when to be silent.

Silence is of Divine Birth, and is the True Similitude or Image of the Eternal Unity of the Creator, who hath breathed forth all Things from himself, by and through his secret, soft, sweet, willing, ordaining enlivening Silent Pawer, which amazing and wonderful Method of this Original Pattern, all the variety of Creatures and Beings in this visible World, do with the highest Diligence, and greatest Industry and Exactness imitate and follow. Are not all the visible Creatures which no Human Number can comprehend

comprehend brought into Visibility, and incorporated into Bodies by his Silent Word of Power? And are not all the quickening and preferving Vertues of Life, prefented and convey'd to all fensitive and infensitive Bodies, in and through the Silent Powers, and Holy Word of the Creator? And are not all the Beings and Creatures of the Universe highly pleas'd with the Silence of the Elements, when in Agreement and Equal Correspondency one with another, they make a Pause and Universal Hush or Union, which is the highest Joy and Delight of every Being. And the contrary Operations is to the displeasure and irksomeness of the Children of the Elements; for the Squeaking-Noise and Jarring of the Elements is altogether as unpleasant to the Inhabitants of the World, as the Contentions, Words, Discourses and Wrath of Mankind are one to another: For every Element, Quality or Power which exalts its felf above the due Bounds and Limits of Order and Nature, does perplex, deftroy or diffurb the Silent Operation and Union of the whole: As for Example; How perplexing, oppressive and burthensome are the Elements when they operate tumultuously and disuniformly? and what Evils and Mischies do they not commit without Regret, not regarding whence, or to whom? Much like the amasing Violence and Fury of some Princes and Soldiers, who use all Means and Methods to destroy their Enemies, doing that by feveral Dark Arts, which the devouring disunited Elements do by their Natural Power, Strength and Force; for the Tumultuous Selfful Operations of any one of the Elements is as amazing, frightful and terrible to all Creatures as Guns, Swords and Armed Men, when they bend their Force and Violence against any, either of the Human Race, or the

Silence

the Creatures : But there are none of those Uproars and terrible Invalions either from Men, or the Elements, whilst the Power of Silence, and its Brother Unity obtain and take place : But on the other fide, fo foon as any one of the Ekments exalts its Voice, Tone or Sound louder than its Bretbren, then immediately all the Operations of the whole are disjointed, and Tumults arise, from whence many Evils enfue: For can any Creature take pleasure, or be at ease, during the invading Inundations of the Water, Violent Turbulencies, and Overturning Blafts of the Air, Devouring Flames and Belches of the Fire, Terrible, Frightful Tremblings of the Earth, call'd Earthquakes; but those Terrors are never apprehended fo long as the Silent Powers are united, correfound and operate in order, or keep within the

Bounds of Composition.

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Silence likewife by its Secret Power, and Innate Equality quiets and stills the Unequal Risings of the Magick, Spiritual, Invisible Idea's of the Mind, and is the Original or Mother whence the Uniform Composition of the Mind, Sedate Consideration, and Contemplative Pauses proceed and take birth: So great and prevalent is the Power of Silence, when from Wisdom and Choice, and when the Free will fubmits to its Government: So that where the Intelligible Part of Mens Minds are governed by Silence, no Thoughts are coin'd or midwiv'd into Words or Discourses, but what are uniform and composed; and then the Discourses have a pleasing advantagious influence on all who hear them, and never fail more or less to impose or convey their Properties; for nothing in the Four Great Worlds, or numerous Offipring thereof can be fatisfactory or agreeable, except the Parts be duely composed, and the whole operate in Equality.

Silence is likewise the best School-master and Tutor; she corrects the wild, unbounded, turbulent Waves and distunited Qualities, Thoughts and Imaginations of Fools; and gives time and leifure for confideration and composition, which ought always to be Preliminaries to Speaking. And to Wife Men, this excelling Qualification call'd Silence; teacheth the times and proper Seasons for the Speaking forth and uttering their Rich Treasures, Wisdom and Truth; which being observed, they never fail to influence those to whom their Wonders or Discourses are directed: But this great, most necessary and accomplishing Qualification can never in due measure be obtained, so long as those Vulgar, Common and Vile Methods of Education and Tutoring of Children to Idle Talking are continued, as is Pointed at before.

Now is there any better way or Method for the putting this Holy Virtue into Practice; than to observe the ways and orders of all Mafters of Science, Trades and Employments, and all other things wherein any Mystery is contained, which cannot be understood without a Tutor. None of their Young Scholars are admitted to Talk and Discourse of the An or Trade they are about to learn; neither indeed will the Scholars shew any Disposition thereto, before they are in some competent degree skill'd in the Principles thereof: They only ask Questions, and the Master answering them, corrects and directs as there is occasion. Now if this Method were taken and observed by Parents, Nurses, Maids and the Tutors of Children; Mankind would foon raife his Genim and furpass himself. But now tho' Man be the Image of God, and do contain the True Name pure, Properties and Complexions of all visible and invisible

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invisible Beings; nevertheless, he is not capable, or at most, very few are, of arriving to much more Wildom, Understanding or distinguishing of God's Law, or their own Principles, than what is taught them by Custom, Presidents and Tradition, which have incircled all within their Bounds and Limits: Manners, Religions, Languages, Temperance, Intemperance, Cleanness, Uncleanness, Lawfulness, and the Contrary: Custom, Tradition and Presidents decides all those, and every thing elfe: For Men not being able to penetrate to the Infide of Things, are eafily induc'd to conform to their Decisions and Arbitrations; but those Customs, Presidents and Traditions being generally diametrically opposite, and men always being tenacious of their own, as having fuck'd them in from the Breast, have been the grand Occasion of the sierce turbulent Invasions Mankind have made one upon another; and therefore harmless, innocent Customs, Examples, and Presidents ought to have the first Place, and be the principal Care of all Governors, Teachers, Leaders and Parents; for are not the People of every Country throughout the known World dreffed with Manners, Religion, Temperance and Beauty both of Body and Mind, all in correspondency and proportion to their Presidents and Customs; and as the Presidents, Customs, Manners and Religion are better or worse, so are the People polish'd and innocent, violent or bruitish. And it is for this very cause that there are many Nations both in the East and West Indies, and in the Northern and Southern Countries, in which the Human Race or Natives are more wild, fierce, cruel, unclean, violent and barbarous than Lyons and all the Savage Beafts of the Defart, which wild untamable Barbarity is chiefly occasion'd from their

their wild Savage Education and Prefidents in all Oppreffive, Unclean Bestiality, and for want of Sciences , Arts , Trades, Myfteries and Ornamental Employments, which are the Head Springs of Order, Temperance, Cleanness, Manners, Beauty and Pious Inclinations in Religion and the Worship and Service of God; of which we shall give a more Particular Account when we come to treat of the Excellent Beauties contain'd and flowing from Sciences and Arts. And as Sciences and Arts are Excellent Endowments, and the greatest Beautifiers both of the Mind and Body; fo on the other hand, Silence is endued with no less Power and Vertue, as being a Righthand Branch of Science; and therefore no perfon can obtain their Compleat Beauty, Ornament and Composition, without being Competent Mafters of this Excellent Qualification, or Sedate Composing Vertue, call'd Silence.

It is likewise to be noted, That no Person can learn, or effentially understand Science, Arts or Trades by speaking, or by the Art of Words, because, as we have hinted before, they are but one degree from invisibility; and tho they are Corporeal, yet their Bodies are too thin and aerial, and there are as many degrees, or as much difference between Words and Allions, as there are between Imaginations and Words, and therefore it is morally impossible to teach Sciences and Arts, or any useful or curious Employment, by the Art and Power of Words fingly, for we do acknowledge them to be useful and ferviceable; but on the other fide, by Thought and Imaginations, Arts, Sciences and Trades, may, and are learned and imitated from Motions, Actions and Presidents, without creating or coining the Thoughts and Conceptions into Words, but all in a Sedate Silent Method; for Man

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can, and doth imitate all Things without Words or discoursing, and bring them to as great perfection, or greater, if there be any difference, than can be done by all the Use and Art of Words; as is manifest by some sew who are born Deaf and Dumb; that is, can neither hear for

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Now if those who cannot hear, can from their Magick Thoughts, and Silent Invisible Powers of the Mind, imitate and learn, and fo aptly perform all Commands by Signs, and the like; What then may others do, who can hear, by the Vertue, Excellency and Invisible Operations of the Silent Powers? indeed Words, Sounds and Tones are noble and excellent, provided they proceed, and are made and created from Uniform agreeable Principles, and are incorporated into proportionable corresponding Actions, or else all Speech, Discourse and Words had better never be uttered, though they be never fo artificially composed, or contrived; for then neither the Speakers or Hearers could be deceived or injurd. For Words and the vies thereof are chefly to shew and communicate the Dispositions, Inclinations and Intentions of the Thoughts and invisible Powers of the Mind, as to Motion and Action, and therein all Words ought to center: For though they do manifest the Invisible Powers and Thoughts of the Mind, and are the Visible Bodies or Cloathing wherein they are incorporated; yet, as being made and compounded of the Air, they are almost as quick and fwift as the Thoughts themselves, as being but one degree from Incorporality and Invisibility, and therefore their Sounds are carry'd, as it were, as quick as Thoughts, so far as their Body the Air, is capable to convey them; but all particular Words, Sounds and Tones being incircled

cled and included in small Bodies or parts of that Excellent Element, the Air, the great Body, or Incomprehensible Element does by its greater Power, overcome and swallow up into its self all those Lesser Circles or Bodys, wherein Words, Sounds and Tones are contained, so that they cannot be convey'd or communicated but to such Distances, according to the degrees of Strength and Weakness of the Body of

each Word, Sound or Tone.

If Mankind did but understand the Birth of Words, and how they proceed from the invifble Magical Powers of their Minds; and how quick and wonderfully they are made and framed; and how by Speaking and Words, they do in a peculiar Manner and Method imitate the Creator; by whose Speaking so many Words, the whole World and all the Creatures therein were Created, Made and Formed into peculiar Beings or Bodies. So that it is clear that the Sound, Voice and Words of the Lord, were endued with the Power of Motion and Action; and therefore the Scripture faith, that the Spirit of the Lord moved on the face of the Waters: For the true end of Words and Power thereof is Motion and Action ; and all Words and Discourses are taken to be real Actions; and when Words proceed from Composed, Uniform Principles, then Actions and Works, their imports, are agreeable, virtuous and good; for by the Holy Unity and Word of the Lord all things were Created and Made, and the same Divine Work faid; behold they are all good. And therefore Mankind cannot imitate his Creator in any thing fo much as in his Words and Actions; when they Center in Temperance, Cleannels, Innocency and Order; and then the little World

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World, Man, may fay with his Creator; behold all is good. But it is farther to be confidered, that in Regard Mankind hath difobey'd the Holy Word and Voice of Wisdom, whereby he is fallen into many cruel, violent Disorders; and as it were, broken himself off from the Uniform Laws and Methods of his Creator: And the first step to this deep Degeneracy was made within himself, by immerfing his free unbounded Will into Domineering, Selfful, Disunited Principles; and from fuch dark disorderly Magical Powers, each Perfon fpeaks and creates fuch Words as he thinks most likely to bring his Wicked Machinations to pass; that is, into Motion and Action; fo that very often Men speak one thing, and intend another at the same time: They do likewise very often really intend the things they mean and promise, but when the time for performance is come, they living in and under the Operations and Government of distunited disorder-By Principles, and having the Power in themfelves of performing, or not performing, which Power they had not at the time of promising, but being arrived thereto, they regard their Promises no farther than suits their turn, and very often not at all: Which was the Original Occasion of Binding, Laws, Charters, Signing and Sealing, as we have mentioned before. But in the Beginning or first Ages of the World it was not fo, Mankind not being then fo deeply deprav'd as he became in after Times: For all the Wife Ancients efteemed the breaking or fallifying their Words or Promises, an Evil of the blackest dye: And History gives several Relations of fundry Persons of the greatest Rank and Eminency, who have held their Words and Promifes

Promises so sacred, that they have chose rather to ruin themselves and Families, than infringe a Promise; but Words and Promises being so easily made and created, and Mankind being so ignorant of their own Principles, Properties and Qualities, and the Composition thereof, whereby they bring upon themselves an innumerable multitude of Inconveniences and Evils. Wife Ancients and Religious Philosophers of all Ages have therefore forbid much Talking, and recommended Silence; for even where there is Understanding, there ought to be great caution and deliberation in the use of Words. and in Speaking: But on the other fide, where there is not sufficient Wisdom, distinction of the Principles in themselves, nor of the Things they speak of, such ought, in a more than ordinary manner, to keep Silence; for it is impossible for the Human Nature, and Corporeal Powers to be so quick and active in the performance of their Words and Promises, as they are to utter and make them: And our daily Experience doth testifie, that those who are the readiest and easiest to promise, are the most negligent, and the least concern'd about the performance of what they have promifed. And for this Caufe Man can fet no better guard over the Compaß or Circle of his own little World than Silence; it being especially useful both to Wife Men and Fools, but more to the last; for if once the Free-will gives up its Power to Silence, Composition and Consideration, then every Thought or Imagination is weighed, debated and corrected before they be formed and imbody'd into Words; and then Wildom and Discretion will appear in and over them, and they will found forth the agreeable Proportions, Correspondency and Good Intentions of the Mind, and there will be nothing

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nothing fpoken or promis'd but what shall center in, and be effectuated by good Motions and Actions; and in this Method Man is capable to shew and found forth his Faith in God, by performing noble Actions of Charity, Bounty, Liberality and Good-will, which is to imitate God, and to act in uniformity according to the Method of his Laws and Presidents; which to do, is the trueft and most acceptable Worship and Ser-

vice.

But this great Power, and Divine Gift of Silence cannot be procured nor obtained but only by a new and regular Order and Method from Mens first fetting out on the Stage of Life. that is, in the Education of Children; for the great variety of Vain, Fantastick, Ridiculous Imaginations, Idea's and Thoughts are begot and awaken'd in the very Center of the Magick Powers or Principles of Nature in the Child, before there be any distinction in the Mind between Good and Evil, by the vain foolish Tattle, Discourses, Words and Prefidents with which Children are entertain'd, and which are so early stamp'd and impress'd on the Green Tender Plants, and, as it were, Virgin Paper; as is mention'd before; that those deep Impressions and Characters being for many Years continued, and every moment repeated, they do thereby take fuch deep and fure Root, that their Traces and Footsteps appear continually during the whole Life, bidding defiance to the Phlegm and Gravity of Old Age, and the Gravest Head.

And for this Reason, whensoever any number, either of Men or Women, meet, from five to a hundred, let the Business or Occasion be never so important, there will arise in their Debates and Ma argment of Things they meet abol t,

about such contradicting Notions, foolish in. pertinent Tattle and Noise; every one eagerly and bufily venting and crowding in his own Sentiments; all Speakers and no Hearers, so that the Superiors are forc'd to command and over awe them to Silence; which Confusion, Difor. der and Vanity of Words and needless Discourse do all arise from, and are owing to the Common Methods of Education and Licentions Presidents. And the infinite number of foolish and Vain Thoughts and Imaginations do likewife proceed from the same Fountain, as Idle World and Discourses do; that is, from the Conversation on and Presidents Children see and hear; which do first open the Secret Gates of the Imaginative Powers, fo that Vain, Whimfical Ide Thinking always precedes and goes before Foolish and Idle Speaking; they are inseparable Companions, always following at the Heels of one another; and therefore the very same Presidents and Methods are the Seminaries and Nurseries of both.

Now it is clear that those Preposterous Evil Methods in the Education and Management of Children, is the Foundation, first Step and Inlet to all evil: But notwithstanding all that, there is no one thing less thought of or confdered by Governours, or the Teachers and Educators of Children; there being no care taken to put any stop to this growing evil; the Foundation of all Wickedness. of this all Places and Countries of the World do Testify, and make appear by their Laws, Customs, Presidents and Methods of Life: For are not their Thoughts, Imaginations, Words, and all that belong thereto, all according to their Presidents, Examples and Customs; and for that Reason, those Thoughts, Imaginations, Words ım.

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Words and Works which are effeemed great evils in one Country, are look'd upon quite otherwise in another; for all Thoughts, Words and Actions are in each Country bounded within the Circle of their own Customs, Laws and Presidents. And therefore the Turks have not, neither can they have the fame Thoughts, Imaginations or Words as the Christians have; because their Religion, Customs and Circumstances of Life are all differing from ours. Nay, the Christians do very much vary and differ in their Thoughts, Imaginations, Words and Works too; notwithstanding they all profess the same Religion and Law of Life. The Thoughts and Words of Spaniards, Italians, French, Germans, Poles, Swedes and Danes, and the like, do all differ and vary: All their Imaginations, Words and Works feverally being Modell'd according to the feveral Customs, Presidents and Methods of Education, current among them. And again, if you travel down into India among the Bannians; their Thoughts, Words, Works and Actions are all of another Nature and Complexion: Their Laws, Maxims, Customs, Religion, Education and Presidents are innocent, clean and orderly; and their Imaginations and Words are in Conformity: For as no Person, tho' never so apt and ingenious; can speak Hebrew or any other Foreign Language which he never read or heard: So neither can Children nor People of riper age, think, speak or imagine things which they never heard fpoken, nor had any Presidents of. And farther, if we consider the various Laws, Customs, Dispositions, Inclinations, Words and Actions of the Eastern, Western, Southern and Northern Indians; whose Laws, Presidents and Customs do strangely, and as it were, diametrically differ and vary; but notwith-

withstanding this great variety, and wide diffe. rance, they all agree in this one thing; that what they are Educated to is right; and are ready to give up their Lives as a Confirmation of the Truth of their Religion, Laws, Cuftoms and Presidents; which is the highest Obligation Mankind can give. And yet in some of these Countries, the Natives live much after the manner of Lyons, Tygers, Wolves and the like rapacious Beafts: Nay, some of them are far higher dignify'd in all Inhumane Brutalities; feeding on Human Flesh, and efleeming it a delicious Dish; but it is rarely found, that any of the most Savage, Unclean Beafts, prey on their own kind, tho' urg'd by the most Inexorable Hunger. In other Places, it is a Cuftom for one Woman to have feveral Husbands; and a multitude of other Unnatural, Hellish Customs and Religious which deep Depravity and Degeneration from all that is good; is so deeply rooted in the very Center of felfish, base Principles; that ass said before, eachParty do in their Religions and Worship, give Heaven thanks for the favours shewed them above their Neighbouring Nations; they efreeming their own Ways and Methods better and more true, than those of all others of differing Sentiments. Now in those various, wicked Cuftoms, Religions and Methods of Life; their Young Offspring or Children are Bred up and Educated, and the unnatural Practices of their Parents and Predecessors are Intailed on them, and become their Inheritance. So that the Foundation Principles being evil, wicked, and of the blackest Character; every Age makes new Additions, invents and brings forth new and higher graduated evils, vile and wicked contrivances, to advance the Deat.

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Destruction and Misery of each other. This does eminently appear, by the late Destructive Inventions in the Arts of War, and more particularly in Europe; and that part of it call'd Christendom, excells all others in the Mathematical Methods of killing Men. The like is done in fome proportion in all Foreign Countries: So that it is most clear and manifest to every Vulgar Eye; that fince the great Degeneracy and fall of Man, from Innocency, Unity and Cleanness; the Great, Noble, Free, Unbounded Will hath loft its understanding Judgment and diffinguishing Power; whereby Mankind is render'd in a manner altogether uncapable to discern between the good and evil Qualities of all Laws, Customs, Religions and Presidents, and to make any right Judgment thereof. So that in each Country and Place, all the Noble and Illustrious Powers, Principles and Illuminated Virtues of the Soul and Mind of Man, or true Image and Likeness of God, and of his Handmaid Nature are Eclipsed and wholly Darkned: And fo the Young Offspring or Children are bounded, limited, and incircled in and to the Religions, Customs, Presidents and Traditions of their own Country, be they never fo Wicked and Opposite to the Laws of God, Order and Prefervation, Well-doing and Innocency. So that in most parts of the World, the free choice of Virtue and Goodness seems to be wholly out of Man's Power, or forbidden him: For in all Countries, if any Person do either in notion or practice, offer to Vent or Publish any thing in any degree contrary to the received Customs and Opinions of the Place; tho it be the most necessary and clearest of Truths, yet he shall be in danger of an Inquisition or

fomething of that Nature, for his pains and recompence. So that most Countries are incle fed and confined to a narrow dark Circle out of which it is almost impossible to break through, the Chains and Fetters of Custom are fo heavy and ftrong. So that the Off. fpring and Children in every place, from one Generation to another, are Confirmed in the Religions and Customs of their Native Country, be they better or worse; and tho' in all Places and Countries, the Dispositions, Natural Inclinations and Complexions do mightily differ, as to Equality, Inequality, Virtue and Vice: And therefore every where under the Government of Custom, a Man shall meet with better and worse Tempers; some more innocent, merciful, gentle and the like; others more Cruel, Churlish and Brutal; which particular Virtues and Vices are occasioned by, and spring from the Innate, Natural Dispositions and Complexions, and not from the Customs and Laws of the Country; but it is from a strange Ignorance and Stupidity, that the Satisfaction must flow, which each Person hath in the Customs, Religion, Laws and Prefidents of his own Country or Place, where he is Born and Educated, be they better of worse. And on the other side, the Dissatisfaction and Enmity he hath to all others, tho they be higher graduated in Goodness and Virtue: For this cause it seems not to be within the Power, Freedom or Choice of Men and the younger Generations to use their Judgment in Matters of Religion or Custom; they not being permitted by the force of what is establish'd already, through their own Stupidity, to follow the Dictates and Voice of any other Prophet than that acknowledged by the Place, under

the Pain of severe Punishment, or Death its self: So that whensoever any person hath larger Talents of Wisdom and distinguishing giv'n him than is customary; such, if they will be safe, must hide their Talents under a Bushel, instead of setting them on the House

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There is nothing then more clear and true, than that the Religions, Customs, Presidents and Traditions are the Natural Inheritance, every Place and Country intails on those Born therein. And so all the Thoughts, Words and Actions of Life in each Country, are all Bounded and Incircled within the limits of the Orders, Religion, Temperance, Innocency, Cleanness of the Place, all according to Custom and Tradition: So that generally each Person, who is a Turk, is so because he was Born and Educated among them; and the Thoughts, Words and Practices are accordingly. The like is to be understood This being confider'd, of all other Nations. What a Happiness and Bleffing is it, to be Born and Educated in Countries, where the Religion and Worship of God is nearest the truth, and where the Customs and Laws are in some conformity to Truth? that is, Innocent, Harmless, Temperate, Clean, Orderly; and not Oppressive either to the Human or Bestial Inhabitants. What allowances also ought there to be given to all Nations who are contrary to us in their Religions and Customs; seeing they are what they are Born, and cannot polfibly be any thing elfe; for if any would they are not suffered, the Power of their Laws, Religion and Custom forbidding them. Which every Nation hath a full experience of, if they will but give themselves leisure to consider; and then they would have no cause nor face of

Reason to contend, abuse, fight, mock and destroy each other for their not being of one Opinion. Besides, it may reasonably be concluded, that if many of us had been Born of and Educated among the Turks, Indians or Canmibals, and in our Youth, and during the prime of our Years; had imbib'd and been trained up in and accustom'd to their Manners and Methods, they would have been as biggoted Turks, wild Indians, Savage Cannibals as any there are among any of those People. So that the greater the evils and errors are any Nation have embraced, and have by the Force of Custom Practiced, the more they are to be confidered and pity'd.; for they are what they Inherited from their Fathers, and so are we and all Nations. Now none of those Crying evils Authoriz'd by Custom and Presidents can never be regulated, nor the Sword of Violence Sheathed; nor that great and ffrong Master be overcome and conquer'd, nor the Ravages and Outrages concomitant be prevented, but only by laying a fure and lafting Foundation in Children, by Educating and Accufroming them to all wholesome, Innocent, Temperate, Orderly Methods and Practices of Life; that they neither fee nor hear any Prefidents, but what are Harmless and Virtuous; for as we have in several of our Writings taught, that Man is the Image of God as the Illuminated Moses saith; and therefore in him is contained the compleat and true Nature of all things, both Corporeal and Incorporeal; and for this Reason, every Child is liable and subjected to the Presidents, Custom, Religion and Traditions of their Parents and Countries, be they Virtuous or Vicious; and accordingly the radical Principles of young Children are equalle

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ly Susceptible of Goodness and Virtue, or Wickedness and Evil, but the first Seeds whatever they be, whether of Good or Evil, take the deepest root, and in a short time obtain fuch Strength, that their Qualities and Influences can never be suppres'd or destroy'd during the whole Course of Life, not even by the extremest Old-Age, for then they will move, and inspire or influence the Thoughts, though perhaps the Prudence or Debility commonly accompanying Age may prevent them from burfting forth into Words and Actions; but those Youthful Seeds and Vain, Fantaffick Presidents and Methods used and taught Children, do under all Countries and Religions infest and pester the whole Life with vain, idle, foolish Thoughts and Imaginations, and thereby mightily stupisies darkens and confines the Intellectual Faculties, prejudicing extremely even the most Prudent; but those of low Spirits and mean Complexion and Genius, are limited, bound and restrained always to think, speak and practice according to their Youthful Presidents to their Dying-day.

We could bring many Instances and Living Testimonies hereof, but it being, as it were, more than apparent, shall give only one or two which may ferve for all, viz. The great and continual Talking, and various Pestures used to Young Children by all who have the handling and management of them, and attend them, do make so deep Impressions, and stamp such eminent and large Characters on the Virgin Paper of Children, which by moving and confederating with their Likeness, are the first, and confequently the strongest Principles and Foundation; so that the Superstructures built thereon are the most sturdy, and are so cemented

mented, that it is commonly too hard for the maturest and ripest Understanding to pull them down, and destroy them, but they will perpetually hover about, and incumber the Mind: So great, fo mischievous, and so powerful are those first Seeds sown in the green and tender Ages of Children: For in conformity to that nonfenfical prattle, and frivolous way of talking and noise Men were accustom'd to in their Childhood and Youth, they carry and behave themselves. So that whensoever 3, 4, 5 or more Men or Women get together, except it be to hear Musick or a Sermon, where they are bounded by the Harmony of the first, and by Law and Cuftom as to the Difcourse of a Preacher; and in some other cases where they are likewife some way constrained, otherwife there is nothing but a confused Noise, each tripping up the Heels and Interrupting another, with foolish, vain, empty Noise; contradicting one another and striving to crowd in every one his own Fancy, fo that very often all talk together, like fundry Children; or as if they were playing with Children. This unaccountable confusion and vanity of Speaking, takes its Birth from our first Methods of Educating, and so it is continued to Manhood, and even Old Age; and no notice taken of the cause thereof, nor any means used to prevent it. Nay most or all People are so far from the Knowledge or Correcting of this Vice or many others in Children, that instead thereof, they inculcate and promote all the opposite Methods, Noise, Play, Idleness, Pride, Gluttony; and in a word, all things of evil Tendency, and which in process of time arrive to be great Evils or Inconveniencies; that is, feldom fail to produce

Vice, and Obliterate all the good admonitions and advice they may now and then give them. which when they do is but bare Words which they generally contradict by their Presidents: But the first Seeds implanted are real and subftantial Prefidents, and not bare Words and Notions only; and therefore they become effential by Incorporating as it were with the Innate Principles: And therefore Words which are in themselves but thin, airy and invisible Bodies; were given, ordained and made to direct and point out Action and Practice, which is the end they were given for. A Gift of great value and worth if Men understood it, and used them to their right purposes: So that it is clear that Actions and Presidents cannot be rooted out. nor the influence thereof be prevented by Words, be they never fo well Methodiz'd and proceed from good Principles and Intentions ; but whatever may be done, is to be done only by Simily; that is, by substantial Presidents and Examples, Methods and Actions; but those Presidents or Similies have not the like effect on those arriv'd to mature Age, for the first implanted Presidents, Discourse and Actions having taken so deep root, and obtained the Government in the Mind and Will, excludes and debars all Subsequent Advice, Examples and Presidents from entrance, and puts fo many Obstructions in the way as renders them ineffectual. Secondly, Another Instance or Indication of the Power Seeds fown in Infancy, and Youth obtain, is that unaccountable, or untun'd Tone or Voice call'd Laughter, which is become common through a great part of the World, and much more of late years than before; and the making and founding forth this fort of Noise, is more particularly us'd and practic'd

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practic'd in Europe; for many of the Eastern Nations are aftonish'd at this Gesture, and wonder what the meaning of it is, and the occasion thereof; they having no such unnatural loud Tones or Noises among them, esteeming it very unbecoming and indecent. Their Methods of shewing their like or dislike of what they fee or hear, is only a Smiling Countenance of fevere Look in Silence without Noise. Now it is not at all to be doubted. that if Children did never hear loud Laughter. they would never Laugh aloud; for they cannot imitate nor practice what they never heard or faw; no more than Englishmen can speak French or Italian who never Convers'd with them or their Books. The like is to be underflood of all other unbecoming Methods or Postures; for good manners, becoming carriage and deportment would be as eafy, familiar and natural to all Children as the contrary; and far more did they never fee or hear the contrary practic'd. How odd and strange would it be for any Person who never heard Laughter to come among Europeans, more especially English or French; and to hear five or ten in a Company, and all of differing ages, all to talk and laugh together, and that Lewely too. What greater Token can there be of levity, folly and emptiness; or what can be more unbecoming the Noble Race of Mankind, more especially Christians, whose Divine, Illuminated Founder the Fountain of Wildom has fet them the most noble Presidents and Examples in all Holy Virtues; of whole Laughing we read nothing, the' we do of his Weeping.

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There are a great number of other mischievous Methods, used and Practiced by all Mothers, Nurses, and Attendants of Children . which would be too tedious to mention in this place; fome of which we have treated of in our small Book call'd the new Method of Education, to which we refer. I shall only mention one; that is, the common and frequent Kissing of Children, by Mothers, Nurses, and all who will even from the very Birth ! So that when a Child comes to be one year old. and many times before; they will of their own accord and inclinations, offer their Mouths and Faces to all they know or are us'd to be with, to kis and touch, tho' at the same time they know not the meaning thereof, nor the tendency, more than that they are by use and continual Custom as it were forc'd thereto; which fort of Carriage and Behaviour hath Originally sprung from Mothers and Nurses, Foolish, hot Fantastick Passions of Love; this with other Idle Actions and Words, the most Modest of the fair Sex are not asham'd to Sound forth into the tender, youthful Intellects of the Child; where by the Seeds of Boldness, are sown so early that neither Time nor Education can blot them out, their Impressions and Characters are so deep. Now Children in their own Nature and Inclination have for the most part, an aversion to this Priviledg'd fort of Boldness or Lewdness; for few of them, notwithstanding they are taught it fo Young, even from the first day they breath the open Air, will offer their Mouths or Faces to any but those they know and are accustom'd to, and have been Brib'd by. This is a thing of greater Moment than is generally understood, it being the first Breach made on Innocency, Modesty

and good Manners; but it is attended with a Multitude of unfeen Evils, and by taking root fo young, grows to fuch Strength, that all after-remedies attempted prove ineffectual or to little purpose. And therefore we too frequently fee that Impudence and Boldness appears in the Behaviour, Gesture, Words and Adions of Children from their tenderest years, and encrease and grow like Trees Planted young in proper Earth and Seasons: So that by thus early fowing, by the obscene, lewd Discourses and Actions they fee and hear wherever they came; and by the familiarity wherewith they are used by Fathers and Mothers, and the Prefidents they fet them; as fooling and kiffing each other in the fight both of their Children and Servants: Such large Talents of Lewdness and Boldness both in Words and Actions are instilled into Children; That there are many Boys who at 12, 14, or 15 years of Age do make at-tempts on the fair Sex; and even thousands of both Sexes are defiled in their Thoughts and Words, from feven, eight or ten years of Age, more especially the Females: So Inveterate and Poyfonous are those youthful Customs, called in the beginning Innocent and Harmless. For this cause, the English both Men and Women, and some other of our Neighbours, are the the boldest and most impudent of any in the known World, in their Words, Actions and Behaviours; which bold Carriage has spread and increased very much, within fixty or feventy years fince the Reformation; which ought especially to have reform'd our Manners, that our Doctrine might have been commended by happily influencing our Conversations : But instead thereof, Innocency, Harmless Carriage and Shamefacedness is esteemed foolish, and a mark

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of want of Breeding and ill Manners; whereas formerly Bashfulness and Modesty was reputed a Principal Branch of good Breeding. But to get rid and obliterate those Noble Beautifying Qualifications, the late Age has usher'd in Dancing-Schools and made them common; Where mixed bold Carriages, odd Postures, and wanton Gestures and Motions of the Body are Taught and Practiced; and if any Children be bashful and shamefac'd; that is, Modest in their Carriage, the first day they enter upon this Stage; the Dancing-Master does with the greatest diligence endeavour to cut off the Natural Disposition and Inclination to Modefly. And this vain, idle fort of Imployment and ridiculous Method fo mightily inures them to boldness, that a Boy or Girl will dare to enter a Room where there are Strangers, both Men and Women, and stare them in the Face with as much affurance and courage, as if they were all little Emperors and Empresses.

It is to be noted that Dancing in the beginning feemed as harmless and innocent, as does the Mothers and Nurses kissing their young Children. The first design and intention thereof having been to teach Children to go Upright and take proper Steps with a certain Ease, keeping the Back, Hipps and Arms from making odd Postures and undue Motions. This first infinuated Dancing; which good Method of going is call'd walking a Courant, which all Mothers, Nurses, and Fathers ought to Teach their Children from their first Stepthe Principal Season ; for that is and Time; but they take no care, fuftering their Children to take their own Methods; fo that all is done by chance, from whence proceeds the many odd, ridiculous Postures

Postures and Motions in Men and Womens going; which in many can never be Correct, rected or Redress'd by the Art of Dancing, but just while they are in the very exercise, and under the Eye of the Master; but if this were done by Parents when their Children begin to go, then that Habit of walking would be elsential, natural, and easie, without any Affectation.

To conclude and fum up the Matter in few Words; All the Teachers and Leaders of the People, and all Fathers and Mothers, and others concern'd in the training up and educating Children, before they embrace any Custom, or fuffer any Method to be taken therein, should first sedately weigh and consider from what Foundation Principles such Custom or Method take their Birth, and what their Tendency and Influences may be; for if this be not under-flood and diffinguish'd, the Human Gates be ing open'd; instead of innocent Lambs and Doves, there crouds and presses in Lyons, Bears and Wolves: For though at first such and fuch Methods and Customs may feem harmles, to the Unthinking and Ignorant, yet they will presently see that those Methods and Customs are the Original and grand Caufe of the many Crying Evils and Diftemper'd Minds; For the Tree is known by its Fruit. And what is yet worse, those Evils and Mischies being so early planted, take fuch deep Root in the Human Ground, and are so firmly fix'd, that neither Gentleness, Good Advice, nor the greatest Severity nor length of Time can destroy them: 50 that nothing will prevent those Evils and Milchiefs but timely and feafonable Education, and changing all Corrupt Methods and Customs into Religious Innocent Presidents, Words and Adi-

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ons: For by the same or like Methods by which Diforder and Violences were inftill'd and propagated, Religion, Order, Innocency and all Harmles Methods and Vertues must be initiated : That is, as all Wickedneß, Boldneß and Evil Communication proceed from Inward Properties, which have from time to time been kindled and awakened by Evil Customs and Presidents both in Words. Thoughts and Actions of Life: So on the other fide, all Virtues, Uniform Principles, Order, Temperance and Cleanness must be stirred up, and fet on foot by wholfome Customs and Presidents; for the Good Genius is as near and as ready and prompt to bud forth and exert it felf and Powers in all Children as the Evil Genius, or at least would be in few Ages, if the same care and pains were taken in a vertuous Method of Education, as is taken in the contrary or Evil Methods. Though for the First, Second and Third Generation Children would not be so eafilytractable to learn and embrace Order, Temperance, Cleanneß, and many other Noble Vertues, because of the great number of Enormities and Evils which their Forefathers for many Ages have intail'd and ingrafted on their Posterity, whereby the Dispositions, Inclinations and Complexions are ftrongly and powerfully influenc'd and tainted, which therefore require a considerable time, and long disuse, before those deep imprinted Characters can be wiped And therefore were Mankind fenfible that the Human Seed is in its degrees and proportion like all other Seed, and brings forth Fruit according to its goodness, and the contrary, they would then with the Husbandman or Farmer, take particular care to fow clean, found, firm, well-complexion'd Seed. The Gardner takes the same care in all the kinds K 4

of Trees he plants; and they have no less regard to the Ground, that it be proper, in good Temper, and well manur'd. If this be not done, they cannot expect a good Crop either as to quantity or quality. The like, or greater care all men ought to take in the managment of the Human Earth, otherwise no sound or vertuous Fruit can be brought forth; for where Temperance, the Fear of God, Order, Cleannes, Silence, Prudent Thinking, and Uniform Acting are wanting, the Seed of all the noble Human Qualifications is corrupted, and the Fruits must consequently be bitter, stinging, poisonous, violent and oppressive.

It is likewise farther to be considered, That the Universal Education and Methods of tutoring Children among all Ranks and Degrees of People, are diametrically opposite to the Laws, Directions and Commands of our Lord and Saviour Jesus Christ: As is likewise the Conversation and Communication of the greatest part of Mankind,

even to their Dying Days.

Now this Eternal Fountain of Light and Love, commands that our Yea be Yea, and our Nay be Nay: And at the same time saith, That what soever is more cometh of Evil, or Evil comes thereof. Now if this be understood and well confider'd, how vain, wicked and fantaftick will Mens Conversations, Communications, Discourses and Words appear to be, even of all, from Children to People of one hundred Years of Age. And if Mens Words and Difcourses were divided into three hundred Parts, upon due examination there would not be found one third Part true, or to the Purpole: And though these Words of Christ be short and few, yet they are of larger extent and latitude than most Men think or imagine: For when Mankind

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Mankind fears God, and hath a due regard to his Law, and to their own Preservation, they comprehend all Truth, and put an end to all Contentions, Differences and Mistakes whatever, for they are endued with the Power of uniting; and whatever some may foolishly think or fancy, Truth needs not many Words, nor the gloss of Rhetorick to fet forth her Excellency; for she is one Uniform Power, always acting like her felf; so that her innate Beauty will best appear in few Words, for Truth is plain and eafy to be obtain'd, as having a true Foundation, and undeniable Principles in every Person; and its true Name is the Law and Light of our Creator, and it is the Director and Guider of Life to all that regard and hearken to its Voice; which the Wiseman calls, The Voice of Wisdom, that cries and teaches the Paths of Peace, Truth and Vertue: For this cause the Wise and Prudent Men in all Ages have tought the using as few Words as possible; and in the Education of their Children and Schools of Learning, enjoined Silence, and the using of few Words; as we have hinted before: For there is nothing wherein Mankind is more mistaken, than to think or imagine that curious contriv'd Rhetorical Speeches are needful to fet forth the Beauty and Excellency of necessary Truths; for she needs no such Counterfeit Dresses, because the Ever-Blessed Lord and Creator hath given a Portion of the Gifts of Truth to all, and hath left no person destitute, but hath distributed his Talents to every one, more or fewer, as our Lord Christ said; and they are not foreign like the good things of this Life, but are effential to every one, whether they be more or less; and if every one hath sufficient, if they be duly improved to guide and dited him in the Actions and Conduct of his Life: But

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But so soon as Mankind degenerated from this True Guide of his Actions, and from all Plain and Natural Ways and Truths, and betook themfelves to violent unclean Methods of Life, they fought out, as the Scripture faith, many dark Inventions, by which they have advanced Pride, Selfishness, Violence, Uncleanness, and all kinds of Intemperance: and from thence those at the Helm, and the Learned of most or all Ages have apply'd themselves, and study'd and contriv'd all means and ways to establish Truth on false and wrong Foundations; that is, by a great number of Foreign unknown Words belonging to other Nations and People; and by those cunning contriv'd Speeches, and Foreign Terms, the Common and greatest number of People are deceiv'd; whereas those Words and Languages which cost them so much pains and time, are not more fignificant, nor of greater importance, nor of more extensive meaning than fo many of our own properly spoken: Besides, no man can understand Foreign Tongues, and their Significations, so well as he doth his own Mother Language: So that the Principal use of Foreighn Words, and study'd Languages is now chiefly to hide and disguise Plain and Simple Truth, instead of shewing and fetting forth the Beauty and Excellency thereof: For Truth and Silence are Brethren, and dwell in the Center of every Man's Life, and are always ready and prompt to exert their Talents, being Fellow Citizens, and homeborn Children; and therefore Men have no occasion to learn and study Foreign Tongues and Languages Twenty or Thirty Years, the Prime and Principal part of their Lives, to understand the Mysteries of Truth; whereas she stands with open Arms offering her Service

to every one that will open his Eyes: But as the Paths of needful Truths are plain and easie to every Vulgar Capacity, fo on the other side the contrary Methods, Inventions and Superstructures from false Foundations are hard and full of infurmountable Difficulties; for when Men go about to build up what proceeds from false contriv'd Principles, which have no foundation in the Center of Mens Minds, they had as good build Castles in the Air. And for this Cause there are but very few of those twenty or thirty Years Students that ever arrive to be tolerable Proficients in the Talkative Logick. Rhetorick or Philosophy of the Schools. And the great Error in mispending so much time, does appear the more plainly to every Eye, in that, what those Students in one Age, have with so much thought, fludy, pains and time erected another, or the next Age pulls down: And therefore it is many degrees more difficult for the most Ingenious to dress Truth up by well contriv'd Speeches and Discourses from uncertain and false Principles, than for a mean Genius or Capacity to speak, fet forth and converse of every Truth which arises from ProperPrinciples within himself; for he speaks with certainty, full affurance, and as demonstratively as if the Truth he speaks of might be seen or felt; whereas the other speaks not only by guess and chance, but uses all the noble Faculties of his Mind to selfish Purposes, and all his Thoughts, Words and Actions arise therefrom, and center therein: So that it is clear that the Vulgar or Unlearned, fuch as are the great Multitude, their Words and Impertment Methods of much Talking, are of Matters and Things they understand not, and have nothing to do with, and is after the Presidents of their Learned Guides; for these Rapfodies

fodies of Words are more frequent at the Tables and Conversations of the Learned, than those of the Common People; only the Method of the one seems more beautiful than that of the other; but the Substance is the same, and all

from Fantastick Principles.

Now the True Marks of Learning, Knowledge and Understanding are Silence, short well-composed Words and Discourses of Things that are understood, and whereof the Complexions are diffinguished; which naturally then make an Impression on the Auditors, as is first done on the Speakers, and excite them to Vertuous Actions of one kind or another: For as Foolish Idle Communications beget their Likeness, and influence Mankind to Vanity and Corrupt Manners; fo on the other fide, Vertuous and Wellcomposed Words, Discourses and Communications, which arise and proceed from an Innate Foundation and True Principles, do as powerfully move the Hearers, and so do by way of Likness and Confederacy impress the Characters of Prudence, which will as naturally tend and center in good Actions of Life as the other do injevil: For Knowledge and the distinction of the Signature in each Thing is the Foundation and Groundwork of all Composition, Transposition and Proportion, and the Original of True Thinking, Speaking and Acting, and where the knowledge of the Signature is wanting, all the well-study'd Words and Discourses, though they be the Produce and Fruit of Thirty or Forty Years Labour, in reading and tumbling over the most Famous Ingenious Volumes, together with the Knowledge of several Foreign Tongues; yet all this, as we have faid before, is not fo much as what mean Capacity can do within the bounds of his own Knowledge, and in his Mother Tongue; and notwithstanding

notwithstanding all the Skill of Words, those Genilemen and Learned Students are as remote from

the Truth as any of the Vulgar.

A great many Prefidents might be produced, but is fo apparent that there is no occasion: But the Words of Christ the Son of God's Eternal Love are to be remembred, who faid, That the Learned, the Leading Rabbies would not receive the great, but most easie and plain Truths which he deliver'd and taught, but that they would be received by the Unlearned and Vulgar; for those study not, nor contrive how to stiffe Truth, and instead thereof to advance their own Selfish Notions. And was it not the Learned who were the Principal Oppofers and Perfecutors of those Plain Noble Truths, which were all deliver'd and contain'd in few Words, and that too in their Mother National Language; and therefore those that did receive and obey this Voice, and his Holy Commands and Doctrine, were of the unlearned, Vulgar or Common-People; for this Moth worm, Book-learned. Fantastick Gentleman, call'd Learning, had then, and hath now fo dimm'd the Sight and all the Intellects of the Mind, and raised up false Principles, and fo many deadly cruel Enemies to Truth, Vertue, and to all the Foundations thereof: and this contagion is now become fo general, natural and central in Mankind, that Wifdom, Distinction and True Understanding are nothing more or better esteem'd of than a Jest; and that more particularly by the Learned; who endeavour by all Artifice and Cunning to cut off all Offers and Dictates of our Wisdom, True Knowledge, Temperance, Cleanness and Order in the Bud: And so it may be faid with too much truth, That they are the chief occasions of the breaking God's Holy Law and Commands. Note

Note, That the Learned are as deep Offenders, and great Transgressors as any, in respect to the great abuse and disorder of Feasting; but they feast only those who are capable of entertaining them with a like Feast-Banquet or Merrymaking, but its True Character is Cluttony

and Drunkenness.

Now where are the Teachers and Leaders of the Christians? who are not more or less guilty of this Crying Evil, which is indeed principally encourag'd and establish'd by their affording their Presence and approbation: But whatever the Learned may suppose and imagine to the contrary, this fort of inviting and feafting among People who have no need, let them give as many fmooth Terms, and call it by what Names they please; as Free Neighbourly Comminication, Hospitality, and the like, yet there is no greater Sin against God's Law, and the Commands of his Son, the Fountain and Pattern of all Vertue and Goodness, than for Mankind to make a bufiness of passing their Time away, and to take pleasure in exposing the great Preserving Powers of Life, wherewith our Great Creator has intrinsically endued all Meats and Drinks, and the which therefore ought to be as dear and precious as Life it felf, which hath the first place of all Things in Mens Minds; and therefore they will not only give all their Possessions, but suffer and endure any thing to preferve it.

Now Foods and Drinks are altogether as valuable as Life it felf, as we have mentioned before on some other Consideration; so that for Men arrogantly and presumptuously to sport themselves, and spend those few Moments of precious Time in wasting and destroying profusely those noble beautiful Preservers of his

Life,

Life, and at the same time to furnish those Feasts, and support the Evil thereof, to violate the Laws of God and Nature by oppressing the Innocent Creatures in several Ways and Methods, and depriving them of their Lives. May we not therefore justly say, that there is no greater Sin against God?

And farther, while they are prodigally wasting and consuming all the good Things, and nourishing preserving Powers of Life, seeding all their Extravagant Desires and Lusts even to surfeiting, by Gluttony and Drunkenness: Many of their poor Neighbours are in the extremest Distress, and ready to perish for want of Suste-

nance.

Now those are full Evidences, and clear Demonstrations of Man's Depravity and great Ignorance, and that most, or all his Actions and Methods are by Chance, Custom and Tradition, opposite to the Express Laws of God, and Commands of our Divine Prophet and Advocate. Now this fort of Lewd Communication doth not only end or center in those Evils before mentioned, but many others are occasion'd, thereby to the great damage of Mens Minds, and indangering of their Souls: For there are no Words or Difcourses of Vertue, Knowledge or Wisdom heard at those Rendezvouse, nor any advising to Temperance, Cleanness or Order; but instead thereof every one is press'd and urg'd, either in good earnest, or compliment, to eat of every Dish, to Gluttony, and drink to Ebriety, and he is the wellcomeft Guest who can jeer and banter and play the Buffoon, fo as to move the whole Company to obscene loud Laughter and Noise: And the Talk generally confifts in praising the well-dress'd Foods, and goodness of their Beer, Ale, Wine and Strong Spirits: So that there

can be nothing more opposite to God, and contrary to his Holy Law in Nature, than this depraved Method and Custom of feasting those who have no need, but are, as it were, oblig'd to make the like or fuitable Returns: For the more noble, beautiful, precious and excellent any Vertues, Powers or Gifts are, the greater is the Sin to abuse and misapply them: And therefore Gluttony and Drunkenneß are Evils of the first Rank, and after them do always follow a great number of other Cruel Evils and Sicknesses both of Body and Mind, drawing about them fuch dark cloudy Circles as damp and extinguish the Eyes of the Understanding; and the Free-will and all the Intellectual Faculties of the Soul are subjected to the Operations and fierce Invasions of the Evil Genii or Dark Magick Spirits. So poisonous and so baneful are Intemperate Methods of Life, and the Effects thereof all transmitted to every Man's Lineage. That is, Disorders, Evil-Inclinations, Sicknesses, Distempers both of the Body and Mind occasion'd by Intemperance and Uncleanness are as certainly impress'd and intail'd on their Children and whole Off-Spring, as the Complexion of the Face, and Contexture of the Body doth more or less resemble the Father, Mother, or some of the Parentage and Family: And thereby the Evil and Sin of Intemperance is heighten'd, and render'd ten degrees greater, by its Evil Consequence, than it is in its felf; for nothing is efteem'd more heinous than to violate the well-being of the Innocent, and wound the Unborn, who know nothing of the Matter, but are brought upon the Stage of the World, as it were, by an unknown Hand and Power, where they are fure at the best, to meet with many Troubles and Inconveniencie; but that which is worst, and Aicks

flicks closest to them, is the great number of Evil Dispositions, and Unreasonable Desires, with Dark Clouded Minds and Intellects, and Diftemper'd Bodies, containing the Seeds of a vast number of Difeafes, whereby their Lives are render'd extremely uneafie and uncomfortable: And from those Grounds and Methods of Life the Seeds of those Diseases are deriv'd, which are not fo common, but were many of them unknown to, and unfelt by our Ancestors; and the Difeases of Former Ages reign now as much as ever, fo that every Generation is more and more corrupted, their Size and Strength diminish'd and impair'd, their Beauties lessen'd, and all the Noble Human Powers funk, fully'd and debas'd.

It is farther to be noted, that Intemperance and Feasting are Grand Enemies to all the Equal and Friendly Powers of God; and to all the Noble Qualifications wherewith the Human Nature is endued or capable of; for it occasionsvast numbers of Vain, Idle, Foolish, Wicked Words, and Roving, Fantastick Discourses, tending to, and procreating for the most part Wrath, Violence and Uncleannes, and thereby wholly perverts the Noble Creating Power of Speaking, in which Man doth more than ordinarily imitate his Bleffed Creator; for as God spoke and breathed all Things out of himself, by and through the Power of his Holy Word, by which Word of Power the Invisible Worlds and Things became visible, and cloathed with Materia or Corporeal Bodies, by which Word also all Things were and still are made out of Nothing; that is, out of the Silent Invisible Powers; fo like-Wile Man doth by Words; Sounds and Tones speak and found forth all the Invisible Spiritual Magical Indinations, Defires and Dispositions, and creates thein

them into, or cloaths them with Corporeal Rodies, by which the Silent Invisible Nothing becomes manifest, as we have mentioned before; but this being a thing of so great moment, and hitherto so little taken notice of, and having been so much abus'd, and vainly apply'd, we have thought it necessary to repeat it, the better to instill the Observation for the benefit of the

Lovers of Truth and Wisdom.

Now if Words, Speeches, Sounds and Tones be of fo sublime a nature, of so great use and advantage, and a true Image of the Creating Word and Power of God, what account then can Mankind give, feeing that he doth for the most part use them to the dishonour of his Creator, and detriment of himself, proftituting this excellent Gift every moment; for by the Power of Words, the Good and Evil Tempers of Equality and Inequality, and of the broisble Principles of Mens Minds, are made known and communicated, and each Word discovers the Principle which had the Ascendant at its Creation: So that Words are of far greater moment than men conceive or imagine, or fo much as once think of in their whole Lives; and therefore our Lord Christ had great Reason to fay to his Disciples, Let your Yea be Yea, and Nay Nay: Which Command restrains Man to a very narrow Circle, as to the Speaking Part, and likewise shews the Evil and Vanity of much Speaking, and Impertinent Idle Discourfing.

The creating of Words, and founding them forth, is one of the highest and most Heavenly Gifts wherewith Man is endowed, and they render him in a great degree able to imitate his Creator; for by them the Invisible Vertues and Powers of Mens Minds become manifest and

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communicated, which otherwise must lie hid in the Silent Magick Principles of the Soul, and therefore there is nothing more excellent, nor no other Gift more powerful and beneficial to Mankind, than fost, sweet, well-composed Words and Discourses arising from Equal and United Principles in the Soul; for then they carry in their Secret Bodies and Bosoms a proportionable Power of confederating and uniting with all that is good and like themselves. Words are the Carriers and swift Conveyers of the Gifts and Graces of the Invisible Spiritual Intellect's of one Man to the Understanding of another; and therefore this Gift of Speaking is wonderful and amazing, when we penetrate into the Center of Nature; and if Mankind had any true fight or understanding of this Excellent Intrinsick Gift, and great Faculty and Power of Speaking, and from whence it has its Birth, they would be as industrious to use them to all good Purposes, and to the end this Creating Power of Speaking was given, as now they are to apply them to wrong Uses, and to bring their Wicked Purpofes to pass: For the multitude of Words do for the most part proceed, and are created from discomposed Principles, and a beclouded darkned Intellect, which Words and Discourses do carry and convey all the Inequalities of the Discomposed Principles of the Speakers to those to whom they are directed, and they rarely fail to work and beget their Likenels.

This is too apparent in most or all Compames, where four, Five or fix are met together, Doth not one Foolish Story or Speech set the whole Company a laughing and talking foolihly, and vainly using that Swift, Great and Quick Creating Power of the Soul to no other purpose,

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purpole, than to convey and communicate the Invisible Discomposure of their Minds, creating them into Words to move Folly and Madness. Therefore Idle and Vain Talking is the Flood-Gate and Inlet to all Wickedness and Evil: And on the other side, Vertuous Words and Composed Speeches are the Conveyers of all Vertue, and the Communicators of all the noble fublime Gifts of the Mind of one Man to another, begetting Love, Friendship and Unity, and are capable by their Secret, Infinuating, Charming Power, to fortifie both the Speakers and Hearers against many Evils and Intempe-So great, fo fublime, fo beneficial and univerfally useful is this Power of creating Words to Mankind, when us'd and apply'd to the Purpofes it was given for. But on the other side, when misapply'd, as is before mentioned, then this sublime Gift and Creating Power of Words is every whit as malignant and pernicious inall its Operations and Influences, and becomes the greatest Evil instead of being the greatest good; for much Talking, according to the Customary Way and Methods does mightily becloud and weaken all the Intellectual Faculties, discompofing, and, as it were, raising Tumults and Infurrections between the Invisible Powers and Governors, by which they are exposed to a great number both of Inward and outward Inconveniences and Mischiefs; for from thence arises Enmity, Contention, Violence and Oppresson, subjecting Man to an infinite number of Disorders, Vices and Evils, instigating him to fin, and offend against his Neighbour and himfelf.

So Tyrannical and Cruel an Enemy is the Tongue when the free unbounded will subjects its felf to the gross, earthly Powers, which 3

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which blind the Eye and distinguishing Intellect; every Quality and Property advancing its felf in a Tumultuous way and Manner: So that all the Thoughts, Dispositions, Imaginations and Inclinations are coined and created into Words without any demurr or composition; as appears by the confused Tattle and Noise there is when People Meet and Talk, or Discourse together of any thing; when for the most part it is all Speakers and no Hearers, which shews the discomposed condition of the Mind: And this confused manner of Communication is unaccountable to each person, and rarely correced by any of our Leaders and Teachers: and there is substantial reason for this grand neglect, for most of them are equally guilty themselves. For as no Person is able to see and understand the great Evil and Abuse of Drunkenness, but him that abstains from Drinking: As for Example, if there be 5 or 6 good Fellows, as some are pleas'd to Stile them; and if any one of them refrain Drinking and keep himself Sober, while the others increase in loud Laughter and Mirth, as they call it by their Carousing; he that remains Sober and in his Wits, cannot but fee and abhor the great Evil and Vanity of their Words and Actions, which those good Fellows commit over their Glasses; and at the same time, the Drinkers will be offended that they have such a Card in the Pack, and the fober Person will be quickly weary of the Room as of a Prison; for no Man can fee the Evil and Deformity of any Intemperance, fo long as he keeps intemperate Company and Practices as they do: For it is by the Help and Power of Separation that the Eye of the Mind becomes feeing and able

to diffinguish between the Evil and the Good And as it is in Drunkenness, the like is to be understood in all other Vices and Intemperances; for how is it possible for any Person, who has from fix Months old, been Tutor'd and Taught the unaccountable Methods of Idle Vain Talking; to fee the many Evils and Inconveniencies wherewith it is attended, if he doth not in some competent degree refrain and separate himself from such Communications; for no Person whatever can so clearly fee his own Errors, either in this or any other thing, but by entering himself under the Government of the contrary Powers, as Silence &c. by which he will perspicuously discern his own Weakness and Mistakes, when he hears others Discourse and Talk of things which they have nothing to do with and understand not; with many vain, lewd Words and corrupt Expressions. Now whosoever would refrain and avoid these Talkative Errors or any other Incemperance, must seperate himself from all fuch Communication as entice and four on to fuch extravagances. He that would refrain and abstain from Gluttony, must eat Temperately, and shun as much as possible the company of Intemperate Persons; and he that would abandon Uncleanness, must seperate himself from Unclean Foods and all things Unclean by Nature; and he that would be innocent must withdraw from all Violence and Oppression; for except Mankind do in some degree seperate himself from Intemperance, it is as it were, impossible for him to see with clear eyes how great the Errors, and how Oppreffive the Evils are which Violence and Intemperate, Unclean Methods of Life do bring upon them and intail on their Bodies and Souls.

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Indeed, there is hardly any Body in the World. who has not some Glimpse of the Evil of Intemperance; and therefore they will on feveral Occasions own the many Mischiefs and Inconveniences which accrue thereby; but this acknowledgment does not proceed from the True, Effential Foundation of a diffinguishing Understanding, which only is capable to Penetrate and Judge of the Complexion and Signature of each thing; without which Power all Persons Judgments are Uncertain and by Chance; therefore whofoever would refrain this Grand Intemperance and Universal Cufrom of much and foolish Talking, must, as in all other Intemperances, separate, and by degrees abstain from fuch Company and Discourfes, and quietly fubmit to the Council of the Voice of Wisdom or good Genius; which Divine Light, the Fountain of Spiritual Wisdom, will by degrees compell and fubject the free Will; in those who by the Power of Education, Confitution or Custom, have taken too great a Latitude or Liberty in vain Talking; which cannot be Limited or Corrected by any other way, than by subjecting this free Will, the Governour or Primum Mobile of the Mind, and rendring it obedient to the Voice of Wisdom, the Compofer of the Silent Powers and Divine Magia: And fo foon as any Person becomes in any competent degree qualify'd with this Divine Power call'd Silence; that Person then becomes a great Master of himself: For it is a commanding Talent; and therefore fhe endues her Observers with Power and Ability over many Evils and Vices; and there is nothing which doth more inlighten and inform the Mind, than this composed Friend and Companion call'd Silence; for wherefoever its Power and Command

mand is obey'd, there all the Magick Thoughts and great variety of Qualities are United and Composed into Harmonious, Sweet, Friends ly Words and Discourses, all tending to True Knowledge and Vertuous Methods of Life, as we have mention'd before. For Words are chiefly to Communicate the Sublime Gifts and Graces of the Intellectual Mind, and exert the defires of the invisible Principles into good Works and virtuous Actions; which is the true and undeniable Evidence of unfeigned Faith in God, and all that is Good. This Silent Virtue or Power is the ever waking Watchman which stands Centry in the secret Chamber of the great Depth or Imaginative Properties, where all the great variety of Thoughts and Conceptions are Generated, which are strange, infinite and unaccountable; and if the Will and Prudent Power of Silence doth not correct, dress and manage them before they are Made and Created into Words and Discourses; then all the htellectual Properties act in a Tumultous, Disagreeing Manner; whence proceeds the Multitude and great Variety of vain Words and idle Speeches: And that which makes those Disorderly ways of Speaking and Talking so hard to be overcome, corrected or composed into any proper or equal Method, is as we have faid before, the early fowing of Evil Seeds and Presidents on every Side. This, tho' it be an Universal Crime, is the least consider'd or taken notice of of any other; notwithstanding likewise, that it is unavoidably accompanyd and attended with a long Train of other black Evils and mischievous Inconveniencies. And tho' there are some Persons more Silent and Sedate, and not so forward to speak as others; yet those Qualifications rarely proceed from Wildom,

Wisdom, Understanding and Choice; but from the Complexion and Constitution, or a Disposition in Nature, nevertheless, even then such a Qualification is a Singular Happiness and Blesfing, preferving them from becoming their own Enemies, as quick, free, rash Speakers generally are; besides, this Faculty even then has the Complexion and Refemblance of Wifdom; and those of such reserved Tempers, are supposed to be Wifer than they often really are; for their Defires, Thoughts and Imaginations are full of variety, tho' their Inclinations to Coin them into Words are more dull and heavy; and they are not so vehemently prompted and urg'd to much Speaking. So that those Talents of flow and little Speaking, flowing many times from a flegmatick Complexion; conferr the Character of Wisdom: For most People do account Silence a Principal or the first branch of Wisdom; and indeed it is so, for nothing doth more commend any Person than Silence, when it is of Choice and proceeds from a Distinguishing Understanding; as it is faid of the Bleffed Virgin, Mother of our Lord: That she laid up the Message and Saying of the Angel in ber Heart and secret Bosom: Which Silence without doubt, proceeded from the Wifdom of God, as all Holy Virtues do. And there is no other Virtue which doth more incourage, strengthen and fortify all the Intellectual Powers, Principles and Qualities than Silence proceeding from Wisdom; for without the aid and affiftance of this Sedate, Composing Qualification, all the inward Properties are Tumultuous and Confused; as are also all their Creations and Operations, if this Sublime Moderator do not temper, mix, correct and compound them; for where Wisdom and Understan-

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ding dwells, there needs but a few Words; but where those Gifts are wanting, all the Words and best contrived Speeches, are infignificant, invalid and ineffectual. And therefore whenever 2, 3 or more, Speak and Discourse of things they all understand, few Words conclude and determine the Buliness; as also in the buying of a Commodity, when the buyer and feller both understand the goodness and value thereof, the Bargain is foon made. And for this cause, where a great number or multiplicity of Words is used to set forth the Intrinsick value or make Truth appear; for the most part it is made the more obscure thereby; for all Words and Discourses which proceed from the Wilderness; that is, from Fantastick, Imaginary Principles do equally bewilder, confound and mislead the Hearers and Readers into the fame Errours. the Writer or Speaker is guilty of; for if Multitudes of Books had not been Written, Built upon, and Arguing from Imaginary Principles and false Foundations; the World would never have been fo Violently Shaken and Agitated with Wrangling and Contention. And for this cause, most Books signify no more than the Discourse of a Company of Talkative, Prattling Women, or Men met together to make Merry; where it happens very often that the Difcourse breeds and occasions Falling out, Quarreling and Fighting: For where Intemperance and Ignorance are affembled together, Differences, Contentions, Oppression, Violence and Uncleanness, Naturally and Necessarily spring up and enfue: But we may justly affign the great Cause, Root and Foundation of all Evil to be Mankind's Ignorance of God, his holy Laws and Himfelf.

FARTHER,

Of the Vertue, Power and Excellency

OF

SILENCE

HE Will is the Governor of the Tongue, and the Corrector of the Thoughts : The Mouth is the grand Gate of the Microcosmical City. The Inhabitants or Citizens contained within this Human Circle are of as various Complexions, Dispositions, Inclinations and Natures, as are the Animal , Vegetable Mineral Worlds or Kingdoms; as is too apparently manifested by the great variety of Imaginations, Thoughts, Words and Works, which all take birth, and are generated within the Human City. Now Silence is the Doorkeeper or Great Watchman which guards the Tongue, and shuts the Mouth or Gates against all strange Guests, Intruders and Vagabonds; for in this Quality is contained the Equal Power of Proportion and Composition: She is the Examiner of all the variety of Imaginations and Thoughts; and therefore whoever hath regard to this Noble Silent Power, and fubmits his Thoughts to the Corre-

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Etion thereof, shall obtain the sublime Gifts of Right-thinking and True and Proper Speaking, which are Bleffings of the Highest Rank ; for the Mind and Invisible Intellectual Properties, are the Cabinets wherein all Divine and Human Treasures are contain'd; and for this cause, if this Watch-man, call'd Silence, be not always at his Post and Duty, then those Noble Gifts and Treasures of the Mind are expos'd and prostituted to every foolish vain Use and Purpose, and the Mind and all the Secret Powers and properties thereof are funk, fully'd and debas'd; and the Will, whose Office is to be the Judge and Guide of Thoughts, Words and Works acts at random, and without any diffinction; fo that the whole Frame and Microcosmical City is in perpetual Diforders, Tumults and

Uproars.

Now from this Ground and Foundation proceeds the unacceptable variety of much Talking, Evil-Discourses, and the Disharmonions Noise made both by Young and Old when they come together; for their Communications have no Proportion or Composition in them, but all feems to be unknown, and unintelligible, and the whole bent and tendency thereof fully shews and declares the inequality and discomposure of the Invisible Powers, the Thoughts, Imaginations and Operations of the Mind and Intellects; and therefore he that hath obtained the fublime Gift of the Government of the Tongue from an Intelligible Distinguishing Understanding, is a greater Conqueror than he that fubdues a City; but no Man can be such a Master of himselt, but by the assistance of the Silent Power, whole Office and Business it is to compose and reconcile the Imaginative Powers; and for this Caule, the Person who talks or speaks much, without

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the Knowledge of the Signature, or Complexion of the Thing he discourses of, exposes and makes himself liable to Infinite Errors, and lays himself open to the Lash of every body; for much Speaking, more especially of Things not understood, has likewise very bad Influences on the Body as well as the Mind: But Silence is a ftrong Wall or Fortress which invirons all the Imaginations, Thoughts and Intellectual Invisible Powers or Properties of the Mind; and being supported by the great Judge, the Free-will bids defiance to all Vices, Intemperances and Uncleannes; but improper Thinking, much and foolish Talking defaces or fullies all the noble Beauties of the Mind: And as those choaking Weeds are the Effects of Bad Customs and Presidents, so all the Ornamental Properties, and Sweet-smelling Vertues of Silence are to be fown and ingrafted, and must enter into the Human Garden by the Door of Education, Custom and Presidents; for the Human Earth is endued with all the variety of Salnitral Properties, and contains the Compleat and True Nature and Complexion of all Beings and Things; and therefore Virtue may as easily be instilled and infinuated as Vice, provided the Good Seed be fown in its proper Seafon; for Life is as near to every Person as Death, and Virtue as familiar, easie and practicable as the contrary, if Evil Seed be not fown before the Good; for what Children hear and fee from others, that they think, talk of, and practice, be it either good or evil.

Much Talking likewise many times renders Men of Excellent Parts cheap and vile to all those who approach them, by discovering many Weaknesses; for it is impossible to avoid making many Trips and Mistakes, which detracts very much from the Esteem and Ad-

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vantages which otherwise their Talents might procure them, Bendes, univerfally, those who are addicted to much Talking, are look'd upon as unfit to be made Confidents, and entrusted with any Secrets of moment, whereby they are excluded from the most useful and most pleasant Office and Branch of Friendship; whereas Silence gives a Lustre to fmall Endowments, and renders an ordinary Genius or Capacity a Master over those of more Excellent Faculties; because it composes and corrects the Imaginative Properties, hides the weak fide and Droffy Matter, and creates or coins only the more Perfect into Words, whereby the Efteem and Opinion of the Auditors are heighten'd, who think the best and richest Treasures are left behind as a Referve. So that it is clear, that Silence, by her grave and beautiful Dress, carries fuch Majesty in her Brow, and has such fecret and filent Charms, as commands the Affections both of Wisemen and Fools, and infinuates into all her Beholders an unaccountable Esteem, Opinion and Reverence.

Silence feems to be the Original of the Holy Orders and Methods of all Created Beings, viz. of Unity and Concord; and therefore all Sounds, Tones and Words which have not a Sympathetical Agreement with this Uniform Power, called Silence, contradict the whole Course and Law of God, and the True Method of his Created Beings; therefore Speaking ought to have a mufical birth, and then all Words and Speeches would have a tendency to Union, and appear in a composed Dress. Now this is a Principle in Religion of great value, and all men in their Minds and Thoughts ought to have an especial regard thereto; for behold and consider the Amazing Powers and Lights of Heaven; the Glorious Eye of the World

World, the Sun; the Moon and numerous Train of the Leffer Luminaries, their exact Rifings, Settings, and Orderly Motions, also their Vital Heat and Energy, and the Innate Power wherewith the Bleffed Creator has endued them to influence all Things, and change and divide the Times and Seasons, for in them are the Seminary Seeds and Vertue of all Sublunary Things, and they do contain the Mysteries of all the Wonderful and Amazing Variety of Operations, and by their Silent Powers the Ever Bleffed Creator doth manifest himself in the Infinite Variety of Things, and hands forth his Bleffings, Fruitful Seafons, and Preferving Powers. And note, that all those Wonderful Things are done and brought to pass without the help of Words, all is perform'd by a Sedate Method, and transacted, as it were, by an unfeen hand, in an Awful Hush, and Eternal Silence, but are crown'd with Astonishing Heavenly Ornaments and Beauties. Doth not also the Ever-teeming Mother, the Earth, bring forth the great variety of Herbs, Fruits, Grains, Seeds, and all her other Excellent Productions, which are innately endued with the Preferving Powers of God, and by the use and affistance whereof, men and all other Inferior Animals are sustained, and their Lives continued? And is not all this done by a Lively Unfeen Silent Operation? Do not also all, or most Beasts and undergraduated Creatures, as near as is possible for animated fensitive Beings, observe the strictest Silence? using no more Sounds, Tones or Voices than their Necessities and Occasions compel them to, expressing their Defires and Wants by a short way and Method of Communication, by fuitably varying their Sounds and Tones: So that Silence hath the ascending Power, in, through, and over all Created Beings, Mankind excepted, whereby his degeneracy

generacy from the Law of his Creator is demonstrated; for Silence feems to be the Strength Power, Force and Eternal Bond and Law of God, and of his Hand-maid Nature, and the Circle which encompasseth all the secret Vertues and Powers of all Things both Divine and Human: And therefore no Guard, Bulwark Stratagem, Weapon, Voice, Words, or the best contrived Speeches, afford so much Secus rity, are fo preferving, are fo powerful, or bear fo much the refemblance of the Bleffed Creator his Law, the Method of his Works and Operation ons in all Wonderful Beings, as Silence.

It is also to be noted, That Sciences, and the great variety of beautifying Curious Arts, which contribute fo much to the prefervation and well-being of Man, do bud forth from, and are the Productions of the Magick, Silent, Invisible Intellectual Powers and Properties; all proceed and take their Birth so filently, that it may be faid, they do it from nothing; as it is faid, That God made all Things from Nothing; that is, out of the Invisible, Silent Spiritual Principles and Properties of himself, the Eternal Sedate Unity: For the Incorporeal Invisible Beings and Spiritual Powers, are as a nothing, in comparison of the gross Corporeal Beings, or Earthly Bodies; and in that Sense the Illuminated Moles is to be understood.

Silence likewise is the Seal of Council, and the only preserver of Friendship and Unity among Men, and is the best and most beautiful Drefs of the Mind, imposing an Awe and Reverence in the Beholders, making that valuable which had been esteemed nothing worth, if it had proceeded from Prating Bablers; for Talking disappoints the best of Councils, creates Enemies, and puts Arms and Power into their Hands, though they be never fuch Fools: And

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farther, Needless empty Words and Discourses seldom fail to beget Anger and Disputes, whereby the Life, and all that is dear and valuable, is brought many times into the utmost Peril and Danger, or are at the least certainly entangl'd in many Mischiefs and Inconveniences; for Foolish Talking, and Fierce Turbusent Discomposed Words, do by a Sympathetical Power awaken their Similies in those they are directed to, and confederate therewith; from whence the like Vain, Idle, Fantastick Idea's, Thoughts and Imaginations are kindled and proceed; but Silence hath a preferving pacifying Energy, by composing the Thoughts, and all the unequal Imaginations, and tumultuous Operations of the Mind; and from thence Constancy, Assurance, and Prudent Speaking take their birth; for Good and Composed Thoughts are the Original Foundation of Sweet Perswasive Words, and Innocent Actions; but the contrary is to be understood of False Idea's, Mixed Confused Thoughts and Imaginations; for every Vertue and every Evil has a Key within its felf, whereby it can open the way to its Simile, and strengthen it. Such are the wonderful and amazing Methods of Gods Eternal Law, in and through all Things, which Mankind ought to have a particular regard to, and to confider the fame, or else it is impossible for them to transact their Lives in any degree conformably to God's Law and Commands; for if a Man do not diffinguish God's Laws and preferving Powers inwardly, or within himfelf, he cannot do it without, or in outward Things; for all is incircled in the Human Lump, the Form, Qualities, Natures and Dispositions of all Things whatfoever; and all the Operations and Powers of Outward Beings or Things are also essentially mMan, or within him; and if he cannot dif-

cern and diffinguish them there, or in his own Nature, it feems impossible for him to doit without or abroad. So that it clearly appears that the knowledge of God in a Man's felf, is to know all Things, or is the Spring-head of all other Knowledge, and confequently the great. eft Bleffing wherewith Mankind can be endued by his Creator, and then he will plainly fee. that he cannot imitate his Bleffed and Glorious Maker more in any onething than by this great Vertue of Silence; for it is endued with the true Complexion of the Universal Nature of Things. which are all brought forth and fuffained in their wonderful Vertues and Beauties, by the Silent Preferring Powers of God, and his Handmaid Nature; but we may boldly affirm, That Mankind is not more a Stranger to any other Vertue, than to the Knowledge and Operations of this Sublime Silent Power; and Christians more particularly, know little or nothing of this composing Vertue, and most beautifying Qualification of Silence; which can never be brought into any tolerable degree of Practice by the Power of Words or Doctrine, be they never fo true or well grounded, but only by an early Education, Silent Cuftoms and Presidents, grave wife Words and Actions. This Method only hath the powerful Charm to infinuate, instil, produce and continue this noble and beautiful Vertue and graceful Power; and by thus early fowing the Seeds thereof, many other Innocent Principles, Vertues and Methods of well doing would fpring up therewith, and by being fown in the tender Years (the proper Season) would thrive and prosper, and be fixed, as it were, in the Center of Nature; and if Mankind werein any degree fensible of this great Neglect, they would quickly fall into this Method, and pine and

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and lament for their Mispent Time, and the great and mischievous Inconveniences they are exposed to by means of their present loose diforderly Methods; but this material part of True Piety and Christianity, most or all persons are, as it were, wholly ignorant of not fo much as once thinking in their whole Lives that they are befide the Truth, or how much they are wanting in this great Branch of Vertue and Understanding : Which is the grand Occasion and Reason that so much excellent Preaching, together with the great number of Pious Bocks, have so little effeet, and make fuch poor work in the World; for those who are well inclined to Vertue and Godlines, are far mistaken in thinking that the Power of Words will effentially convert Man from Violence, Wrath, Uncleannes, Intemperance, Oppression and Killing, whillt at the same time their Customs, Presidents and Actions of Life run counter to their Advices and Exhortations to those they would reclaim; for when they cry out against Intemperance, Uncleanness, Violence and Oppression, they commit it; and by Customs and all manner of Evil Presidents and Communications bring up their Children thereto; fo that those Evils and Enormities are fo deeply rooted, that it is impossible to remove them by Words, or all the Charms of Rhetorick.

The Truth of this is but too apparently manifest in the World, for as much as in every Age thereof, the People grow still more universally wicked and corrupt: And it is known by wo-ful Experience, that the greatest part of Mankind go to Church, hear Sermons, read GoodBooks 20, 30 or 40 Years together, and yet notwithstanding the Good Inclinations of many of them, and all the Pains of the Preachers, there is hardly one in many hundreds make any farther steps or

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progress in the Holy Practical Vertues of Religion, or acquire any of them to a higher degree than they stood possess d of at their first entring into

the Religious Societies they are of.

These are undeniable Testimonies of the Mismanagment of the Human Earth; and that Words, though never so curiously dress'd, are wholly inessectual, or as Chass before the Wind, in comparison of Customs, Presidents and Actions. And all Men are sensible, that none of all the vast number of Excellent Arts and Sciences are learned from the Charming Power of Words. There is no talking Youth into the Knowledge and Understanding of such Things, so as they may be able to practice them.

The like is to be understood in all the Excellent Vertues and Arts of Well-doing; Customs, Prefidents and Actions are the Tools you must go to work with, and that betimes, if you would

have your Children be Workmen.

Now Words, Tones and Sounds are a middle Birth, or Airy Creating Power, and stand between the first Invisible, Desiring, Moving Principles, and the wonderful variety of Qualities and Actions; and therefore Sounds, Tones and Words are no more than Servile Powers, or Carryers to convey the Wonderful Idea's, Imaginations and Contrivances of the Invisible Silent Principles into Action; Viz. Arts, Sciences and all other Material Orders and Employments which shew forth the Glory of the Creator, and ferve for the Accommodation and Prefervation both of Mankind, and the Inferior Creatures. And for this Caufe, whenfoever this great Creating Power of Words is used and apply'd to any other Purpose than to manifelt and convey Truth and Preservation to our Fellow Creatures, both of our own Kind, and the Undergraduates, it turns to, and becomes the greatest

off Evil, the Betrayer and Ensnarer of Mankind. and perpetual Difturber and Oppreffor of the Creatures; and for the same Reasons, Idle Words, and Dissembling Speeches must be accounted for; as our great Lord, the Divine Principle of God's Love hath faid. Talking is easie, but Practice and

Actions are hard to be accomplish'd.

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This is demonstrated by all the Wonderful Visible Off-spring or Beings of this World: Are not all the Animals, Vegetations and Minerals a long time before they arrive to maturity, according to the Original Qualities, Graduation, Strength and Weaknes of each Thing or Creature, which are brought to perfection, and performed by the Motions and continual Actings of the Invisible Principles or Powers; which speaking, active, unseen Motions of God in all Things, ought to be a Pattern to Mankind; for the Methods of Nature, and God's Internal Word, or Invisible Speaking, is no faster, nor quicker than his Motions and Actions; but they always keep an equal pace together: Which if Mankind would be fo wife as to consider, it would put a stop to his much Talking, which his Motions and Actions can never overtake or come up with, which is a Crying Evil, and a Sin that few or none do fo much as once confider feriously in their whole Lives: For if our Words were not to exceed or outgo the Actions and Motions of our Lives, then a few Words would ferve. So that there is nothing more clear than this, That the great number of Words, and variety of Speeches, are of no other use nor tendency, than to advance Selfinterest, and all the degrees of Vanity, Madness, Pride and Folly.

Now when these Evil Methods of Men are confidered with any competency of Understanding, then the Vertue and Excellency of Silence

166 Farther, Of the Vertue, Power

Silence will appear and be look'd upon as the first true Step to the sear of God, and the Spring-Head of Order, Temperance and Clean-

ness.

Silence is like the Birth of Flowers, and the Voice and Harmony of Angels; bringing all things to Maturity by a continual, still, sedate unfeen Motion and Action, without any Tumpltuous rendings, or diffurbing, unequal Noifes; Thus all wonderful Beings are brought to Perfection by the Harmonious Word and Silent Motion of the Great, Creating Power of God. Which Methods and Laws, Mankind ought to consider and imitate; and for want thereof. he is bewilder'd in Darkness, and befet on all fides with sharp, bitter Enemies; vainly imagining that his much Talking, and many well contrived, cunning Speeches will do his Bufiness, and be a Shelter to him: But the contrary is to be understood, for they will all arise up as to many Witnesses against him. All which Evils the Silent Voice prevents and corrects; and affords the greatest Security both to the Body and Mind. And do not all Created Beings, excepting Man, praise the ever Blessed Creator with the Soft, Sweet and Charming Notes of Silence. And is it not from Silence that all Creatures have deriv'd their Being; that is, from the Invisible, Silent Powers of the Eternal Unity: And therefore Silence is the Parent of Devotion, as being most like him to whom all Worship is due. And farther, Silence is like the Voice of God, and in its Circle is plac'd the Secret, Composing, Uniting, Sympathetical Operations of the Invisible, Spiritual Powers or Principles : And for this cause, Silence ought to have the first place in Religion; because it fortifies her Observers against evil Talking, and directs

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directs their Minds, Thoughts and Desires to God, by a Sympathetical Motion, as being most like the Methods, Laws and Operations of the Divine Being. And for this cause, the Silent Voice of the Mind or Intellectual Faculties of the Soul, do by a Natural and Wonderful Power, Penetrate even to the Center of the Eternal Unity of God, and hath a fecret Sympathy with all that is Good both in Heaven and Earth. Such is the Power and Efficacy of Prudential Silence; from her likewise flows the Intrinsick Knowledge of Gad in a Man's Self; for the indows her Obfervers with an Inward, Diftinguishing Eye of Wisdom, whereby the Principles and Composition of a Man's Complexion is different and underflood. The Silent Person discovers the Defects of the Speaker; and becomes Wife at his cost. Silence is the bond of Peace, and the begetter of Friendship; but much Talking breaks Communication, and unhinges all Society. Wife Difcourfes are frequently misapply'd or misconftru'd through the Ignorance or Malice of the Hearers; but a Silent Mind no Man hath Power to Judge. Silence is the Mistress or Teacher of Sciences and Arts, and is a compleat Epitome of Unity; for by her still, quiet, unfeen Metions and Actions, all the variety of Creatures grow and multiply; and from these Silent Principles and Qualities all Beings take their Birth. Silence does as it were every Moment dress all the wonderful Beings and Children of this World anew, with the Beauties of Time and Eternity; but much Talking disfigures Nature and discovers her Nakedness; from whence proceeds many evils to the utter ruin both of the Body and Soul. Whereas Silence is the Seal of Government, House of Safety and Mother of Respect. But there are no People in the M 4

the World greater Strangers to the Sublime Virtues of Silence, or at least in their Practice than Christians; and we of this Nation as much as any; whose Customs and manner of Talking, is not only with a continual Buzzing, confuled Noise; without any order, decency, gravity or feriousness, but are impertinent, vain, false and finful; and this great Evil continues from the Cradle to the Grave; and every one is more or less guilty thereof. Any thing passes current and smooth, Swearing or Cursing excepted; but Jefting, Jearing, Lies, Calumnies and innumerable Evils of this Nature are the Entertainments of most Societies; and are easily digefted or pass unreprov'd, by our very Governours, Teachers and Leaders, tho' they are Evils of the first Magnitude, and ought to be withstood by all, but more especially by them: For there is nothing doth more infnare and prompt Mankind to Wickedness, than this Epidemical Custom of vain, foolish, evil Talking; by awakening evil Ideas, and deftroying all Composition. So that all the Methods of Piety and Religion, which are now in use, are inelfectual as to the Correcting, much more to the Rooting out those evil Customs, and venomous Seeds of idle Talking and Noise, Discord and Contention, which can never be prevented fo long as the Tongue is Unbridl'd; which the ever Bleffed Creator made for a better ufe; viz. To Create the fecret Mysteries and sublime Truths of the Invisible, Spiritual Powers into Corporeal Bodies; and that the Secrets of the Mind, and Magick Powers of the Soul might be made known and become manifest : So that Speaking is one of the most wonderful and most excellent Qualifications wherewith Mankind is endume

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endued, as we have mention'd before; and the evils thereof arise from his misusing it, for it was given only to promote and excite to Virtuous Actions, for the Preservation of Man, and the Creatures; and the Glory of the Creator,

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Retirement and Separation

FROM THE

NOISE of the WORLD.

COlitude and Silence are Brethren; have the I fame Original, and dwell in one House; and whofoever embraceth them of choice, and for the fake of Wisdom, Knowledge and Virtue, doth thereby obtain Strength, Power and Command over himself; for they never fail to confer on their Followers, not only those Benefits, but many others no less considerable; enabling them to discern the evil of Common Communication, and to withdraw themselves from the Methods and Customs of the Multitude. By adhering to these two Companions, and making due Separation, Mankind may preserve themfelves from many destructive, devouring Evils; which is not fo much as once thought of by any of those, who make Custom and the Methods of the Multitude their Rule: For the Stupendious Vertues accruing from Loneness, can neither be Practic'd, Understood nor Discerned

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ed amidst the Noise of a Crowd or Hurry of the And for this very Reason, the Wife and Religious of all Ages have recommended Separation and Retirement to all their Disciples and Followers, as a Principal means to Virtue and the Fear of God; and some of the most Illuminated among them, have Taught that none could know God and imitate Him; but fuch as did Separate themselves from every Unclean Thing, and enter themselves into the Circles or Schools of Silence and Solitude; which are as Guardian or Tutelar Angels to the Soul and Mind, Protecting them from all the affaults of Uncleanness, Oppression, Wrath, and all other evil Customs and corrupt Presidents. Moses the Illuminated Law-giver of the Jews, withdrew himself into the Wilderness of Midian, and followed the Retir'd, Solitary Employment of Shepherdizing. The like Retreats many other Devout, Wife Men have made in all Ages: And our Lord Christ himself did frequently Retire and betake himself to Solitariness. For by the Company and Affistance of those two noble Virtues and Companions, Separation and Silence, every Man is render'd capable to guard his own House, and make his own Dwelling Safe and Pleafant; by Discovering and Subduing his Home-Enemies, which lurk in the fecret Recesses and Cells of his own Members. And by the Power of Solitariness and Silence, all such Communication as disperses its Poyson by Similitude or Confederacy, and fo spreads its Contagion into the Minds of Men, is entirely cut off. For noify Talking, Bantering, idle Festing and, and studying how to entertain Company with vain invented Words and Discourses, does mightily Stupify the Intellect, and Incumber the Mind; filling the House with Strangers, and.

and thereby Polluting the Beautiful Mansions, diffurbing and destroying the Government of the Intellectuals: So that Man becomes a Slave. and is subjected to the Tyranny of erronious wicked Customs, Oppression and Uncleanness. And for this cause, none can see the Deformity and the Greatness of the evil of Drunkenness, Uncleanness, idle Talking and Intemperance in Foods, but only those who have in Obedience to the fecret Voice of Wisdom, Separated themselves from the faid Vices, as we have shewn before. And therefore there is a necessity for every one who would be Taught of God in himself, and be Obedient to the Voice of Wisdom, to Separate themselves from the importunate Clamours of the Multitude and their Unclean Traditions and Customs: Otherwise, all their good Intentions will be disappointed and frustrated; and they can never discover or tast the Benefits of Silence and Loneness: For those whose Eyes are abroad, and whose Understanding, Inclinations, Discourses and Talk is of things which are Foreign to them, and of matters they have nothing to do with, nor a e any way concerned in; nor diffinguish the Subjects they are continually beating their Brains about, and yet Talk and Chat away 20, 30, or 40 years about such needless, trifling matters, as most People do. How should such People know any thing of the advantages and happiness, which Silence, Separation and Solitude afford? Their Heads are Wandring, and therefore they cannot know any thing of their own Native Country; of the Complexion and Disposition of Affairs at Home, or of the Operations of their own inherent Powers and Principles, nor the Composition thereof. And for this very cause, tew or none care to be Silent or Alone; but look upon

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upon Silence, Solitude and Separation as hideous, frightful Monsters; and this comes to pass through gross Ignorance and Stupidity, as having no knowledge of the Secret and most Wonderful Sciences and Arts, which lodge effentially in them, in the very Center of the Human Nature. So there are but very few who can entertain or employ themselves one hour in the Week in the Bufiness of the Mind; which is the most excellent and most important, as being the Spring-Head and Fountain of all useful, beneficial Contemplations and Knowledge: For as we have often faid, and all the Sagacious Persons of former Ages have affirmed; and no Man has hitherto disputed the Truth thereof; viz. That Man is the Likeness or Image of the Eternal, Attracting Power of God; and that in him are contained the True Nature, Complexions and Properties of all Beings and Creatures. For which reason Self-knowledge; that is, to understand and distinguish the wonderful Principles, Properties, Qualities, and as it were, unaccountable variety of Powers and Natures which are incircled in the Human Ground, is most useful and advantagious; for, as far as a Man distinguishes and understands himself, to the same degree he diflinguishes and understands the variety of the Natures and Complexions of the Things and Creatures which are about him, as we have Taught in our Writings on feveral occasions: And therefore he that hath the least of this intrinsick, inward Understanding, is always attended with the greatest variety of the best and most pleasing, and satisfying Company within the Doors of his own House. And therefore such a one may be faid to be never Solitary or Alone; only he is Separated from those Matters and Things

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Things which are Foreign, and no way belong to his Care and Government: But instead thereof, he hath the Command of his own Native Councellors or Clients, who are always forthcoming, and stand ready to do him Service in his own Court of Guard. So that none can be faid to be Silent or Alone, except fuch whose Vessels are empty, and are altogether ignorant of themselves: Such are sunk down into Stupidity and the deepest Depravity; and indeed always Alone and Silent to all that is good, tho' they be in the thickest of the Growd where there is nothing but Noise and Tattle; for the greatest Numbers entertain themselves with vain Thinking, idle Talking, and wicked Actions or Practices; which shuts the Doors and Gates of the House against Wisdom, and as it were, Stifles all the inward Powers of the Mind, and excludes all Diffinguishing and True Understanding: And therefore such may be faid to be Alone and Silent to all that is Good and Virtuous. But fuch as understand and difcern any thing of the use and great value of their own Treasure, have their Hands full of Business, and in the most profitable Employments and best of Things. And those whole Minds are thus Situated, tho' their Bufiness and the Confluence of People about them be never fo great, nevertheless they may be said to be Silent and Alone; for they neither Communicate with the Crowd in their Words nor Actions; and fo are always at a wide distance from them, their Minds and Intellectual Invifible Powers being employ'd in the Consideration of the Complexion and Good and Evil of whatfoever they hear or fee; by which Contemplation they prolong and continue every Good and Serious Thought, cherishing all Vertuous Imagina75

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Imaginations, that they may not become abortive, but in due time may be created into Words and Actions; fo that by fedate Meditation, Cufrom and Use, Mankind may in some competent degree obtain the Command over the wonderful Wheel and generating Mother or Power of Imaginations and Thoughts; but Practice is the Inward Power of Life in all Things, in the Good as well as in the Evil. A Child or Boy when he shall hear any Instrument of Musick play'd upon, or struck by an Excellent hand, will never imagine or think that the Mysteries of that, and of all other Sciences and Arts whatfoever, and the Original Principles thereof, are compleatly contained in himself, but they will prefently appear and be manifested, so soon as the Instrument is put into his Youthful Hands; and by the continual Practice thereof, he shall himself exceed the other; whose Fine Strokes he had admir'd, and thought fo extraordinary: So that all Mysteries and Arts seem impossible to the Ignorant, till Custom, Presidents and Practice open the Inward Doors of the Genius or Intellects, whereby all those excellent Things are brought to pass, which before lay hid and undiscovered; even as the wonderful variety of the Qualities and Properties of the Earth do, till the understanding Husbandman dresses, manures and cultivates it, and Sows into it proper Seeds in their due Season; and then the inward Beauties and Virtues are discover'd in the Fruits produc'd; but nothing of all this appears till the understanding Husbandman applies his Industrious Practical Hand thereto.

The like is to be understood of the Human Earth; for as it contains far greater variety, and its Excellency and Power is far greater than that of the common groffer Earth, so much greater.

greater, and more excellent things may be done and brought to pass therein, if a proper Method of dreffing and managing it be taken. and the due Seasons observed for the doing it: For there is no Virtue or Thing fo hard and difficult, but what may be obtained by a ftrong Defire and continual Practice; which together have an innate Power or Key to open and accomplish any thing in some competent degree. So wonderful, great and beneficial is the Science of Education and dreffing the Human Qualities and Composing them, and reducing them into Order and Obedience to the commanding Authority of Wisdom. And we are affured from the inward Dictates of Wisdom, that there is no Sanctifying Virtue too hard to be obtained in one degree or other, according to the Original Talents wherewith the Bleffed Creator has endued every Person: And therefore whoever will give and bend the Powers of his Mind to put into Practice those Virtues which at first fight or onset seem altogether impossible and at too great a distance; shall by the potency of his Defires, and the fecret, infinuating Power of continual Endeavours and Practice, make himself Master thereof; and may likewise obtain the Command over the frange, unaccountable, imaginative Powers as well as of their Words and Actions: There being nothing whether in the good or evil, too hard for the inward and outward Man, when they are United and join Forces; That is, when the strong Magical Thoughts, Desires, Will and Affections, together with Words and the Actions of tne Body, shall concur and press forward the doing of any thing. And it is to be noted by the way, that good Manners and Virtue are easilyer to be made familiar than the contrary habits?

habits: For there are many evils and vices which are extremely hard and strangely difficult to be Habituated; and there is fuch an Abhorrency in Nature thereto, that it would be impossible they should take such deep Root. were they not so early Planted and Cultivated by Custom and Presidents. And were it not for this, Mankind would never be fuch Artists and fo apt in the dark Magick; that is, in the Pradices of all Infnaring, Oppressive and Violent Arts of Evil and Destruction; for the Accomplishing whereof, they expose themselves to the greatest difficulties and hazards. Whereas the Methods of Innocency and Vertue are obvious and easy to be attain'd: And at the same time, in them are effentially the Great, Preferving Powers and Bleffings of our Creator, and all the Pleasures both of Time and Eternity. And therefore Self-Confideration, Meditation, Uniformity of Thoughts, Silence, Abfraction and Separation from all the Vanities and Methods of the Multitude may properly be call'd Loneness: Which innocent and harmless way of Living, Temperance, Cleanness in Meats and Drinks, with Conformable Actions of Life, are the paths to all True, Exalted Pleasure and Delights, both of Time and Eternity. Whereas evil Courses, vain, foolish Imaginations, wicked Thoughts and Words, together with a long Train of other Black guard-Men; as Intemperance, Uncleanness in Meats and Drinks, Oppression, Violence, and the Study of Mischievous, Murdering Arts; ob as it were, at once cut off all the true De ghts and Pleasures, both of the Body and Min and render all such to be the first Violaters of their own Native Laws in themselves, by sering the Gates of Violence open in their own City; whence arises Tumults and ffrange;

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strange, unaccountable Troubles of the Mind. For when those Original Passions which lay Dormant are once awaken'd, they never fail to give the first Stroke of Violence to a Man's Self; and their Wounds are exceeding Painful and hard to be Cured: And no Person can by the most Cunning or Magick Arts, Violate the rightful Laws of his Maker, call'd the Laws of Nature ; by Intemperance, Uncleanness, Disorder, Oppression or Violence to any of his Fellow Creatures, but he must first feel the Smart himself. And as every Vertue and good Action do first dispense their happy Influences to, and preserve the Possessor or Worker, before they spread their Beams of Light and Good-Will to others. So on the other hand; all Wickedness and Evil of what Nature and Kind soever, do first fix their Stings in, and desperately Wound the Actors and Practicers thereof; breaking and dissolving the Peace and Tranquility of their Minds, and Plunging them into Descontent and racking Uneafiness. And for this very cause, where Wickedness and Intemperance Reign, it cannot properly be faid that there is any manner of Pleasure; for there can be nothing but a continual Unhappinels, and a long Train of Miseries, Diseases and Distempers, preying both upon the Body and Mind. But notwithstanding all this, so Degenerate, Blind and Ignorant are Men become; that they had rather be thus Rack'd Tortard and Deform'd, than bear the Cenfures of the Multitude; who never fail to Profe te thole, who fingle themselves out from e Many. Headed Monsters; and free thens ives from the Burthenfom Toke of Tyranis al, Wichis Customs and Fashions, with the blackest Calimnies and bitterest Railleries they can invent. Note,

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Note, that we do not Understand by Silence; Retirement and Separation, or Loneness, any neceffity to withdraw from Communication; tho that ought to be done sometimes, and will without doubt afford great Benefits to the Mind and Soul: But the Principal thing here intended by Retirement and Separation, is; That every discreet, thinking Person who aims at the Supreme Vertues, should withdraw his Mind and Affections from all evil, noify Communications and at the fame time, turn the Eyes of the Mind and all the Intellectual Faculties inward, and there imploy the great and wonderful Power of the free, unbounded Will; in dreffing; ordering and correcting the Thoughts and Words; and reducing them into fuch a Frame and Poflure, that no unruly Power or Paffion may have liberty to pals either in or out, without the examination and leave of the Judge or Master in whom refides the great, fublime, composing Qualification or Power: For he that makes it his main Business to manage, compose and dress himself, and gives himself to learn the true Foundations and Principles of Himfelf; cannot but have a full imployment, and therefore will have no Business or Occasion to go zbroad; that is, out of himself to look for Company, or to lend his Ears to Foreign follies, and things which no way concern him, his Welfare or Well-doing, and whereof he has no Understanding; and if he had it would avail him little or nothing: For true Understanding is a Jewel of inestimable Value, and its Power is Preserving and Editying; first to 2 Man's-Self, fecondly to all our Fellow Creatures: And therefore all is Noisy Discourse, where those excellent Properties are wanting, and are no better or other than Tumults.

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Note also, that the it be very Practicable for Men to be Alone and as it were Silent, in the Heart or Center of a Crowd or the greatest Multitude, by keeping strong Guards and trufty vigilant Centinells at the Door of the Heart and Mouth: Nevertheless, it is highly Convenient that all People at some particular times, should withdraw and Retreat into Silent, Lonesome, quiet Places of Retirement; where each Person may with better conveniency reflect upon, and Sedately confider the Methods of his Life, and with whom he may fafest and most suitably Converse and Communicate, and Affociate, and the contrary. For outward Loneness and to be Retir'd, begets Silence and Soliloguy; and cuts off all Temptations to Idle Talking, and preserves from the hearing any fuch Discourses: For every word almost, whether a Man will or no, is endued with a fecret Power of Penetrating to the very Center of our Intellects or Imaginative Faculties; and by awakening their Likeness, never fail to make some Impression more or less, and beget Thoughts and Ideas of their own Complexion and Refemblance; every Word carrying in its fecret Bofom, the very Power and Spirit of the Principle which had the Government at its first Birth. For which reason, there is nothing more Pernicious, Poyfonous and Baneful than to be in the hearing of evil Talking, and among People whose Words proceed, and are created from Vain, Empty, Fantastick, Debauch'd Thoughts and Minds; and it is the very Ruin and Destruction, more especially of young People. And therefore Mankind ought to shun all vain, idle Talking and ungodly Noife, and flee from it at from those who are infected with the Peffi lence or other catching Difeafes. Now there is nothing

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nothing more advantagious to the Powers of the Mind than Loneness and Silence, especially if the withdrawing be for the love of Wisdom: But note that this Lonesome, Silent, noble Branch of Religion and Devotion to the Almighty, does in a more peculiar manner, belong to Aged Persons; who ought to have done with the Business of this World, more especially if they are possess'd of a Subsistence; for by those two noble and vertuous Companions, Men may gather themselves up and Retire into themfelves, and thereby be enabled to compose all Contentions and Disorders of the Mind; than which nothing can be more pleasing and beneficial to Aged People, whose Minds and Inclinations are ready to submit to the Divine Hand and inward Operations of God's Eternal Love and Holy Light in Christ Jefus, the Oracle of God to the Souls of Men. Silence and Solitude a so give Opportunities for good Thoughts and composed Meditations; which invisible Vertues, like the Divine, Invisible, Spiritual Powers, are fill helping forward and tending to greater Perfection. Besides, Separation and Silence prevent a Multitude of Inconveniences, which those suffer which are in the hearing of vain Communication; from which there is hardly any Family of 5 or 6 Persons free: So that it is almost impossible to be out of the Noise of foolish, vain Talking; except one does as it were, Separate and withdraw from all Communication: For Tumultuous, Unfixed Imaginations have gotten so great Power and Government over the Mind, and so deafned the Call and Voice of Wildom; that for any Person to be reserved and Silent in Company, and not to join in their vain, impertinent Pratling, is look'd upon and elteem'd Foolish, Proud, Morose, Melancho-N 3

ly or out of Humour : The Custom of Talking having so universally prevail'd, that they must be doing right or wrong, whether they are Judges and knowing in the Things they talk of, or not, they venture at all, without any Underfanding, or previous Composition of the Mind. Which Methods are as dangerous as Swords in the Hands of Mad-men, because each Word penetrates to the Center of every Auditor, from whence flows Answers as quick as Thoughts, and all from Fantaffick Grounds, by this Ungody Communication wounding each other to the Heart: fo that the Rancour thereof can scarce be expell'd by the Calmest Thoughts and greatest Lifure and Care of Old Age. So poisonous are the Common Discourses of all People.

Also Silence and Loneness, when they are not of choice, do, notwithstanding, afford extraordinary Benefits and Advantages to all forts of People, who are occasionally, accidentally, or

by Temper lead thereto.

As for Example; Some Employments and Trades require Retirement and Silence, and occasion it by their Managment; as that Ancient Employment of a Shepherd, or the preferving of Sheep, which is a folitary filent Busines, and if the Followers thereof were Persons of Intelligible Minds, would be of excellent use and benefit; nevertheless, tho they are as ignorant as others, yet by means of their Silent Lonesome Imployment, they are defended and preferved from the Pestilential Evil of Idle-Talking, and the multitude of Foolish Words which all others are expos'd to who are among the Body of the People: And it was for thele Reasons that the Ancients did so mightily admire and celebrate this Innocent Silent Solitary Employment: So that most, or all forts of Lonenes or Silence prove of fingular advantage and benefit to every Person, but more especially to those Sons of Wisdom, who choose Silence and Retirement for the Benefits and Advantages they conserve that accrue therefrom. In those Two Branches of Religion, many of the Wise Ancients have been samous, and by the help thereof, together with the Contemplations of the Inward soaring Faculties of the Soul, did obtain the Goodwill and Favour of the Divine Powers of God, and became great Masters of themselves, and of many Excellent Vertues; as of Temperance,

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Now Religion and the Fear of God is not a Noisy Talking, but a Silent Sweet Composition of the Intellects and Mind, influencing the Motions and Actions of Life, and begetting the Practice of all Holy Vertues. And that every Person may be fure that this is true, let them but look abroad into the World, and cast their Eyes on all Countries where God is acknowledged to be the Creator and Preserver of all the wonderful Beings of the World, and take notice of the general and univerfal Agreement there is in the Principles of Religion, and Practices of the Vertues which proceed from these DivinePrinciples; and though most Nations differ in their Opinions and Ceremonies, nevertheless they all agree about Practical Vertues, and the Rules for Acions of Life; and therefore no Person hath, or can have Power to oppose those Universal Principles, and Practical Vertues, wherein Religion and the Fear of God confist. Besides, all Nations do agree and univerfally acknowledge, that Temperance, Cleanness, Innocency, Justice, Mercy, Compassion and Charity, and the doing by all Creatures as we would be done unto, are true Marks of a Religious Mind, of a firm Faith in, and of an awful Fear of the Creator, and eve-N 4

ry one pretends to those holy Vertues because they would be esteem'd sober and religous.

Now if all this were duly considered and understood, it could not but have a very happy essent and influence on the wholeRace of Mankind, by putting a stop to many unnecessary Disputes and Contentions which now set them together by the Ears, and burn so sierce that their very Blood cannot extinguish them.

But instead of Vertuous Actions and Practices, the Learned and those skilled in Speaking and Tongue Work, have for many Ages past, and particularly in this present Age taken great pains, and made it their principal fludy to contrive, fet forth, and cloath Religion with the unnecessary unbecoming Ornaments of Words and Rhetorical Speeches, fo that a fine Verbal Profession is put in the place of Good Actions and Vertuous Practices, and Plain Clear Truths are obscur'd; for many of those far-fetch'd Discourses, Words and Terms are not understood by the Poor Ignorant Auditors; but notwithstanding that, they having been accustomed to, and traind up from Children to those Preposterous Methods, they are not fatisfy'd with Plain Words, and Significant Speeches, in their own Mother Tongue, which even the most Learned understand best; so that our Maker is dishonour'd, and his Laws and Truths abus'd through the mifule of this great Gift and Creating Power of Tone, Voice and Speaking, which the Creator has bestow'd on Mankind as a Mark of his singular Favour, it being a dignification to Man, above all other Creatures, and the use and end thereof is to cloath all the Invisible United Qualities and Principles with Thin Corporeal Bodies, 25 is hinted before, that so Men might be capable ile

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to communicate the Invisible Councils, and Holy Distates of Wisdom one to another, and the Honour of God, and Preservation of Man might be promoted and advanced thereby; but for the most part this great Power is employ'd to contrary Purpoles; that is, to advance Selfismes, and to make the Ignorant and Short-fighted believe one thing when another is intended; from whence the Common Proverb hath iprung of giving Fair Words; for those who use so many Fine contriv'd fost butter'd Words and Speeches, and are so ready and forward and free to engage and promise, are by universal Experience found to be felf-defigning Flatterers, Deluders and Deceivers, and to have no farther regard to what they fay than ferves their turns; and this fort of Jugling, felf-defigning Communication is become fo common and general, that many through their great Experience thereof, are able to discover and detect it at first fight or hearing. So that it is most clear and manifest that this great Blessing and Power of Speaking i frequently and commonly made a Leading Card to all Evil; which is a higher Crime against God and his Law than most do imagine; and therefore one of the most devout and Illuminated Apostles saith of the Tongue; That it is an unruly Member, or Instrument to set the World on fire.

Now if the Servant be such a disturber; who is but a Door keeper or Centinel, what then must the Invisible Principles, Counsellors, Free-will and Judging Powers be, under whose government and direction the Tongue, and all the other Officers concern'd about Speaking and Words, act and are substituted; and therefore he that would fortishe himself against the Incumbrances and mischief of Speaking and Words, must first have regard to

his Thoughts, Imaginations and Defires, and use all possible means to regulate and compose them into a quiet state of Union and Serenity, before the Tongue and Creating Properties or Instruments are permitted to form or coin the Invisible Destres and Counsels into Words, and then this Excellent Power and Science of that nimble Artist or Officer the Tongue, would be a means by the wellframed fost sweet composed Words and Discourfes to infinuate and convey Wifdom, Vertue, Knowledge and Unity into the Minds and Hearts of Mankind, instead of Envy, Contention, Oppression, Violence and Intemperance, to the Ruin and Destruction both of Body and Soul; and therefore feeing that this great Gift and Heavenly Bleffing is for the most part abused, and apply d to all kinds of Evil and Disorder, to the great dishonour of the blessed gracious Donor, the Everlasting Creator and Preserver, it must certainly be of the greatest concern and advantage to Mankind to be flow of Speech, or cautious in Speaking. Seeing the Power thereof is fo quick and voluble, that it is impossible that Vertuous Actions and Practices should keep pace with Words; and it is a Common and Proverbial Obfervation, That men can, and many times do promise more in one hour than they can perform in their whole Lives: And the Reason is, Thoughts and Words are but one degree differing or remov'd from the Invisible Incorporeal Principles of Nature: And as amongst the Elements, the Air is the thinest, finest, cleanest, most transparent and spiritual, the other are more gross, dull, heavy or dark, and all their Children are in some proportion or other like their Parents; fo likewise are Words, whose Bodies are compounded of the fine thin transparent sublime Element of the Air, and so feem to be very little from Incorporality; and there-

therefore Speaking is an immediate creating Principle or Power which ought to be used with great caution, and a ferious meditation, confideration and composition, more especially by the greatest number of Men, who give themselves the liberty of Sinful, Free, Unbounded Speaking, of Matters and Things they understand not, nor have any thing to do with, whereby the Soul and Mind are deeply intangled in the darkeft, groffeft and most dangerous Errors: And therefore our Friend Silence, before spoken of, is one of the best Vertues and Guides to fortifie and defend Mankind, as affording the best Opportunities and greatest Helps for tempering and composing the Mind, and uniting the Powers thereof, before the upstart, quick inconsiderate Defires and Counfels be created and coin'd into Words, and put into execution. And Mankind ought maturely to confider, and ferioully to reflect, that the Lord made and created all the wonderful variety of visible Things and Creatures whatever, out of the invisible Spiritual Principles,, which by the Power of his Holy Creating Speaking Word, did appear, and were cloathed with Corporeal Bodies. And as all those Wonders of the Silent United Spiritual Principles have been, and are incircled in Corporeal Bodies by the Creating Power of the Word of God, fo again Mankind and all Visible Creatures are obliged by God's Eternal Law to return again into their first Silent Matter, or Spiritual Principles and Powers; fo that as we proceeded from Silence, we must return into Silence, as to any gross Acti-And therefore he that would be at peace and unity with himself, and the whole Creation, must tread the Paths of Silence, which lead its Observers to many other sublime Vertues, and preserves and defends them from many inward and

and outward Enemies, so far, that though they may be assaulted, yet they can never be hurt. So great and excellent are the Methods of Silence, when they are espoused and chosen for the sake of Meditation, Composition, Consideration, Patience, Temperance, Cleanness, Knowledge, Peace and Unity, and to avoid the many Errors and mischievous Evils, which come by giving the Tongue too much liberty of Speaking.

Also it is farther to be consider'd, that besides the Laws of Justice and Peace, the holy Creator by his Divine Word, the Son of his Love, and the Fountain of Light and Truth hath injoined and commanded all men to the Practice of all abstrainces Vertues, and particularly the following, without which no Religion can be compleat,

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First, Temperance, which teacheth the proper and true use of all Meats and Drinks; the Practice whereof, by degrees, endues her Scholars with a distinguishing Understanding and Knowledge of the Nature, Complexions and Operations of all the Things they communicate with; by which each person so skilled is render'd capable to apply all the Things under his Power, to the End for which the Creator made and appointed them.

Secondly, Meekneß is recommended as a most fanctifying Vertue; it arises from a serious Meditation, and deep Consideration of the Power and Wisdom of God in his Operations, both in Corporeal and Incorporeal Things. This Vertue does as it were, entail upon Mankind many other Heavenly Gifts and Graces, viz. A total submission.

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on to the Hand and Administration of God's Divine Providence; it disposes Men to Peace, and pass by Injuries, and prevents Violence and Oppression from taking any root, or cuts them off in the Budd. In a word, It is a soft, sweet uniting Qualification; its Influences are like the Refreshing Dews of Heaven, a Ray of the Uniting Power of the Divine Wisdom is included in the Bosom thereof; and the Minds and Souls of all those who are really posses'd of this Vretue, and have in good earnest espoused her, enjoy an uninterrupted Peace and Tranquility.

Thirdly, Patience is also a most Religious Qualification, and is very near of kin to Meekneß; for he that chooseth the one hath the Company of the other; their Vertues do so nearly simpathise one with another. Patience endues her Scholars with Content of Mind, and Eveness of To per, preventing all Repining Grumbling, and Impatient Desires, and Inordinate Affections; Disappointments here are no Crosses, and all Anxious Thoughts are differmed of their Sting; in her Habitations dwell Quietness, Submission and Long-fuffering, all fierce turbulent Inclinations are hereby allay'd. The Eyes of the Patient fixedly wait the inward Power of God's Providence, and they are thereby mightily enabled to word towards their Salvation and Prefervation.

This Vertue proceeds from the Union of the Spiritual Intellectual Powers of the Inward Man, the Voice of Wisdom, and Spirit of the Eternal Light and Love of God in Jesus Christ. This is a most powerful sublime Vertue; and therefore whosoever submit their Desires and Wills to its Government, it influences them to every Good Action of Life, and makes them unwaried and indesaticable

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defatigable in Well-doing. And it is to be observed, that all things in the whole Creation wait with patience their appointed time; nothing is hastily performed, but every thing waits its time and Season without grumbling or repining; Which sorward hasty hot Temper'd-men ought to consider and contemplate, how quietly and wonderfully still God's Methods are in the doing and bringing all things to pass. So that Patience is a Superior Vertue, and a Head-spring from whence many other Excellent Vertues flow and take birth; and the Observers thereof are armed with the Compleat Furniture both of Heaven and Earth.

Fourthly, Cleanness is also a Vertue of the greatest importance and value in Religion, and is endued with many fublime Gifts and Benefits. This Vertue doth carry in its Central Bosom the Spagirick Key of Separation: That is, who foever obferve the Rules of Cleanness, do thereby obtain a distinguishing Eye of Understanding, and are enabled to difcern the Complexion and Inward Qualities of Things, whereby they can separate themfelves from Unclean Foods, Communications, Vain-Words, Fantastick Discourses, Imployments whereof the Influences are bad, and from many other gross Impurities, which others understand nothing of; whose Minds are darkned, Eyes dimmed, and other Senses depraved, by adhering to the Common Customary Methods of Uncleanneß and gross foul Living : So that this is a Vertue of so great value and use, and so necessary an Ingredient in Religion, that it cannot be compleat without the Observation hereof. Its birth is from Heaven, where no Unclean Thing can enter; it opposeth all Stupidity, Ignorance, Gross Unelean Methods of Life and Practice : And thereters is

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fore in whomfoever this fost sweet Voice, or separating Power has obtained the Government of the Mind and Defires, they avoid all Violence and Oppression, either to their own Kind, or the Undergraduated Creatures, and all fuch Foods as cannot be procured without the Unmerciful Stroke of Death, and doing unto their Fellow-Creatures what they would not should be done unto themselves. This is a Supreme Vertue and Godly Power, and whoever is Master of it does by a Secret Inclination, or Magical Sympathetick Property extract and imbibe the Vertues of all Clean Things, and incorporate them into themselves; for every thing in the Clean and Good, as also in the Unclean and Evil, is endued with a Natural Power and Disposition to consederate with and be strengthned by its Likenes, whatever unthinking People may imagine to the contrary. This is found too true by woful Experience in the Methods of Evil and Uncleanneß, and repented of when it is too late. Cleanneß is the first and original true Step in Religion, and in it confifts the Science or Art of diffing withing, and all discerning Wisdom, and without the Practice hereof, no man in the World can by any cunning contriv'd Arts, or study'd Methods of Words, ever be able perfectly to diffinguish Vertue from Vice, or betwixt Things clean and unclean; without which whatfoever is done, is by guess: Therefore this is one of the most noble and sublime Branches of Religion, and the wonderful worth and value of this Clean Power, and its happy influence on the Ob-Jervers thereof are not to be express'd, but Praclice manifests, and brings every Thing to light, and is the inlet to every good Thing; by means whereof only Men may become Masters of this Science ori Art, by feeling the wholfome, pleafant, Illumina-

illuminating Effects thereof in their own Bodies and Minds, and so come to understand and diftinguish the particular Principles thereof. highly dignified, instructive and illuminating is the Power of Practice in Separation; without which no person in the World can by the long. est poring, hardest studying, and aprest Words. ever obtain any fufficient knowledge in any Outward Science or Art, much less in the Central Sciences of Things, and the diffinguishing their Invisible Principles, Natures, Complexions, Qualities and Operations.

Fifthly, Mercy and Charity are united Vertues of the first Rank, and do chiefly denominate Men to be the Children of God, and his Off-spring or Sons: because Mankind cannot in any other Thing so much resemble and imitate his Creator, as in the practice of those Benign Vertues; for be gives all Things most liberally, free and equally, without respect of Persons, or this and that: Which is the Charity Christ has principally recommended in the Gospel, and the Practicers hereof ate the Sheep, which shall be set at the Right Hand, when the Goats are fet at the Left : Thefe ate the præeminent Vertues which render Man like his Maker, and procure him admission and acceptance; fuch shall be receiv'd with a Well done thou good and faithful Servant:

Now Man is very deficient in every part of this great Duty of Charity, and especially in that of communicating the true Knowledge of God, whereby Men may be enabled to understand his Laws, and the Ways and Methods of his Working, without which Knowledge no Man can imitate, nor consequently be a True Worshipper; and the Degeneracy of Man is to great, that there is hardly one to be found 2mone

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mong many Thousands, endued with this Intrinsick Knowledge and Wisdom; and when found. the Difficulty of communicating and spreading of True Knowledge and Wisdom is fill greater, Men are fo hoodwink'd, wedded and enflav'd to Cuftom, which protects them in Uncleannes. Violence, Evil Communications, Oppressive Practices and Methods of Life, that they have neither Eyes nor Ears to receive any Ray of Divine Light or Distinguishing Wisdom. Though there is no other Charity or Gift whatever to be put in the Balance against this of Instruction, or the imparting of Knowledge and Wisdom: For though a Man had Millions to give to the Poor and Needy, yet tis only Wisdom can change and regenerate the Mind and Heart; for without true Knowledge and diftinguishing, no Man can use the Bleffings and Preferving Powers of God placed in the Things of this World, to his Praise, or to their own Comfort. Therefore the first True Step towards this noble and supreme Branch of the Christian Religion is, That the Leaders and Governors of the People both in Publick Societies, and Private Families take effectual care that Children of all Ranks have fit and timely Education, which is the Sinews, Strength and Prefervation of all Nations; for a few Years lets them at the Helm of Government, and makes them Chiefs or Heads of Families. lo care ought to be taken to infinuate into them lober, orderly Customs and Methods, which are more awanting than any other Thing, and therefore would be the greatest and most beneficial Piece of Charity which could be done in the World; and the sweet and benevolent Influences thereof, would, as it were, at once supply the Wants, and affwage or leffen the milerable Condition of Millions of Poor Souls, which

cannot possibly be done by any other Way or Method; this great Work of Universal Reformation of Manners, and, as it were, Unbounded Chan rity, can never be effected but by a timely Edu. cation, and feasonable Management of Children: But though all other Charity be inferior to this great Work, yet all the other Branches thereof. and of Mercy and Clemency are highly acceptaand of Sweet Savour both to God and Man.

Sixtbly, Mankind ought to have an Equal Refpect, or an Universal Regard to all those of his own Kind, and to look upon them as his Brethren; for thereby he manifests himself to be a Co-worker with, and Imitater of his great Cnator; as also to reward Evil with Good; andabove all, to keep his Mind and Soul free from Envy, Illwishing, Malignancy, Oppression, Violence, Uncleanness and Evil-Communication, which do more or less infnare all Men, if great Care be not taken, and the Silent Methods of Compofition, Confideration and Serious Meditation be not practiced; all which Evi's, by the help of the aforesaid Methods, and Assisting Power of the Spirit, Light and Love of God may be avoided, and by no other way.

Likewise Men are to shew their good Dispose tions by Friendly Dealing, and Conversation with the Poor, or their Inferiors, and are not to take any Advantage which their higher St tuation may give them, but should always walk according to the Golden Rule, of Doing as they would be done by; and ought to confider more particularly Old Decay'd Infirm Disabled People, and always be ready to affift them, and all that are in Want and Necessity, according to

their own Ability and Talents.

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Seventhly, To be charitable and merciful to all the Undergraduate Creatures, whom God hath subjected to the Government and Conduct of Man. that he should rule over them, not as a Tyrannical Prince, but a Preferving Father, in Mercy Love and Good will, and to use them for his Support, Relief and Prefervation; for their Confant Obedience in keeping the Law their Creator has subjected them to, and prescribed them, together with the Innocency of their Lives and Manners, do, as it were, demand a proportionable Usage and Treatment from Man; for Oppression and Violence are most unsuitable Rewards for Innocency and Submission; but for all that the Innocent Creatures are daily suffering all kinds of Violence to the highest degree from the Hands of Men, which is not only Unmercifulnes, and want of Common Charity, but Downright Cruelty; and if Mankind do not defift from those desperate Practices of Violence and Oppression, there will remain in them but very little Compassion, Tenderness or Love for their own Kind, who are far inferior in Innocency to the Creatures; and it is most certainly a very high Breach of Charity to oppreis, afflict, tyrannize and destroy those Innocents who are wholly subjected to the Will of Man, lay at his Mercy, and have no Laws for their fafety and defence, nor no body here below to flee or complain to, or call their Oppresfors to an account. Those are Evils of a high Rank, and the Malignancy thereof influences Mankind, and opens a Gate to their oppressing and destroying one another: For how can Brotherly Love, Good-will or Charity be reasonably expected amongst Men one to another, who scruple not to exercise all manner of Unparalle'd Cruelties or Barbarities on the Innocent Harmless Undergraduates, whom God hath substituted under their Government, that they might be helping to Man in his Labours, and contribute to his Preservation and Conveniency.

Now if any Person will with a serious distinguishing Mind reflect upon the Passages and Ali. ons of Mens Lives, they may, without any cxact Scrutiny, find the Human Nature to be wholly disposses'd, or but little Remains left therein of the Principal Branch of the Christian Religion, Charity: fo that it is unreasonable and contradictory to Common Understanding, for a Stranger to expect Relief and Charity from a Person who is fo destitute thereof, that he hath no Compassion on, Consideration or Mercy for himself or his nearest Relations, which too many are guilty off, a is evident by their Conversations and Methods of Life: For what Agreement or Correspondency can Concord, Mercy, Charity and Order have with Intemperance, Uncleanness, Discord and Evil Communications? Which Vices, by enflaving the Mind and diffempering the Body, render a Man unable to perform any true Act of Univerfal Charity; for whenfoever any thing of that nature is done by Men in this diforder'd Condition, it is not from Dictates of Wisdom, or for the fake of Goodness and Vertue, but out of Ostentation, or fome other fuch like prevailing Passion in the Mind.

The like generally is to be understood of the Instruction and Advice of Old to Younger People; and therefore the World in general does not grow better, or more vertuous, but more suppid, wicked and deprav'd: And all those, and a Thousand other Evils and Missortunes befal Man for want of timely Education of Children, so that Temperance and Order are not understood,

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and thereby many Charitable Intentions and Gift are disappointed and render'd of little Effect : For where Ignerance, Intemperance, Uncleanness and Diforder govern the Soul and Mind, the Good Things of this World cannot be used either to the Comfort and Preservation of Man, or the Glory of God, as is feen by every days Experience; fo that 'tis very rare that any are made better by great Possessions or Riches; but on the contrary, many thousands are rendred worse thereby in one respect or another: And he that wastes and spends his one Single Talent idly, is under the fame Condemnation with him that wastfully diffipates many. So that it is most clear, that the Poor Miserable People, and such as are the Objects of Charity, do live and act from the same Vicious Principles as others whom their Abundance makes prodigal.

So universally is Mankind degenerated and sunk into all sorts of Intemperance, Uncleanness, Violence and Disorder: And there is no Charity able or sufficient to preserve and save Men from those Dismal Calamities, but to instruct them in, and bring them to the Practice of the True Knowledge of God and his Law, both within and without themselves; for his Holy Preserving and

Creating Power fills Heaven and Earth.

But Note, That the Wisdom, Knowledge or Understanding, which is of the greatest importance to Man, and most immediately concerns him, is the Law of his Maker, writ in his own Inside, his Heart and Soul: And therefore our Lord and Holy Divine Advacate saith, Except I am in you; that is, in your Hearts, you have no part in me.

And the Illuminated Apostle saith, The Word is near, even in thy Heart and Mouth. And in another place it is said, All that can be known of God,

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is manifest in Man : And therefore Man has al. ways been allow'd to be the Image of his Maker And in another place the Scripture tells us, That to know God is Eternal Life: Which being fo. Man ought above all other Things, to turn the Eye of his Mind into himself, there to labour. examine, fearch and try the Inward Spiritual Powers and Principles whereof he is made and compounded, and to give ear to the Voice of Wildom, which dwells effentially in the Center of his own Life: Therein lies the Pearl of great Price, and all the Noble Treasures; and fo foon as they are understood and distinguished. then immediately will appear the Beauty of Order, Temperance, Cleannes, Mercy and Charity, and Wisdom will be at hand ready to lead and conduct who foever are thus qualify'd, into the Power and True Use of every Holy Vertue; and then the Deformity of Customs, Evil-Communication, Intemperance and Uncleannes, as also the Evil of squandring away precious Time and Talents, of misplacing and abusing Charity, and the Good-things of this World, will be discerned and condemned by this Eye of Wisdom.

But note farther; So long as Men speak and look for Wisdom where there is none, that is out of themselves, abroad, and, as it were, in Foreign Regions, hearkening to Strange Voices, and at the same time take up their Rest, and fix on the Traditions of the Ancients, mingling therewith the Customs and Presidents of the Age they live in; all which with the greatest Power and Force of Evil Licentions Education, and the many Intemperances, and Unclean Disorders which arise therefrom, render it impossible, so long as those Methods are continued, that the World should grow wiser, or reform for the better; for Men are hereby so rooted and determined

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termin'd in Evil, that Words can make no impression: And though they be never so curioully contriv'd, aptly fitted, and well manag'd, yet they are too thin and airy to combat with substantial Presidents and Actions: And therfore whoever would difarm and fuppress Intempevance, Uncleanness, Oppression, Violence and Diforder, must do it by the Weapons of Temperance, Cleanness, Mercy, Innocency and Order; for Evil Customs, Disorderly Traditions and Methods of Life, can never be otherwise extinguished, than by an opposite and contrary Practice and Acting: For when the Will and Powers of the Intellet embrace those Holy Vertues in earnest, and put them in execution, then all Inclinations, or Liking to Evil Communications or Actions vanish and disappear, and there is a fure and lafting Foundation laid for Vertue, Peace and Tranquility, for then Wisdom and Understanding optain the Conduct and Guidance of Life.

It is farther to be Noted, that at the first settling of the Christian Religion in Europe; the Leaders and Principal Teachers did Ordain and Institute many excellent Laws and Divine Orders, as so many Boundaries or Limits for their Disciples and Followers to observe. viz.

Noises and Vain Conversations of the Multitude; but also from Evil Actions of Life and Unclean Foods Without which no Man can have Serene Eyes: and a Distinguishing Understanding: For in Cleanness resides the great Spaginical Key or Separating Power, which Penetrates to the Center of each Thing, and Discovers the Complexion of each Creature; by which Beam of Understanding every Person is made capable to chuse the Good and leave the Evil; and therefore Separa-

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tion is a weighty Evidence of the Fear of God, and an acceptable Branch of Worship; for in a this Gate comes the good House-wife call'd Cleanness; which is a Virtue of great Excellen. cy, enduing the Observers thereof with a Secret Power, to avoid all Foulness, Groffness and Uncleanness, both in Thoughts, Words, Means, Drinks, Communication and Actions; and without the help thereof no Man can diffinguish Truth from Error, Fineness from Courseness, nor Evil from Good; and therefore there can be no. thing of greater use in the Order and Conduct of Life. Separation is also a Leading, Introductory Power to all Spiritual Gifts and Graces, and like. wife to the Inspiration of the Mind: Which Divine Gifts are mightily Strengthen'd and Advanc'd by Fasting and Prayer; First in Silene, Secondly by Utterance or Words Spoken: And therefore our Forefathers had Cells or Proper Places for that Service and Purpose; whereby the Mind was very much advantag'd and inlighten'd by being given up to the Holy Light and Love of God, and freed from the Distractions of Vain Thoughts, Words and Actions. And it is this great Power of Separation which guides, conducts, prompts and fits Men for the Practice of those great Duties of Fasting and Prayer; which are fo Acceptable and Well-pleafing to God, and were so strictly commanded by his Son to his Defeiples and Followers; to which he has Promited to give a favourable Ear, and that they shall open the Gates of Heaven. And in this Separating Vertue effentially resides the great Cleanfing, Purging, Purifying Power both of the Body and Mind. Many infrances whereof we could bring, but it is sufficiently Authoriz'd by the Example of our Lord himfelf, who shew'd his Disciples the way by Separating nat

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rating himself from the People, to spend his time in Fasting and Prayer. And the Wise and Religious of all Ages have done the same, for nothing doth more sit, prepare and qualify us, either for the Service of God or our Neighbours. And this great Duty in the Youthful Ages of Christianity, was greatly esteem'd and practic'd, particularly by the Teachers and Leaders, but of late those Holy Vertues are neglected, and not only so, but among st many are Derided and Contemn'd. So miserable is the Ignorance and Stupidity whereinto those Ages are fallen.

Secondly. In at this Door of Separation doth likewise come the great and excellent Vertue call'd Silence in the Service and Worship of God; which Method was very much practic'd by the first Christians. And the Holy Jesus commands this way of Worshipping in Spirit and in Truth, and condemn'd the fews for their much Speaking and multiplicity of Words; which the Primitive Christians avoided by Sequettring themselves and Retreating, and with all their Strength and Power, turned their Eyes and other Faculties of their Minds inwards, to the Silent Contemplation of the inward Man or Divine, Intellectual Powers: So that this Pause or Silence prepared and made way for the Spiritual Powers of the Lord, to work and have free Circulation and Operation through the Minds and Souls of the whole Congregation; erecting the Minds of each Person to a great Sense and Feeling of the Operation of God's Spirit therein. This is True, Spiritual Worship; and it doth by a Sympathetical Power, Unite the Minds of such Worshippers to their Maker, and imitates the Operations of all the Divine, Silent, Invifible

ble Powers of the Creator; and therefore may justly be call'd the Worshipping of God, as Christ terms it, in Spirit and in Truth : For Words, as we have mention'd before, leads each Person as it were out of himself; and not only fo, but the Discourses and Words of another, do by a Sympathetical Agreement or Confederacy, open the Gates or inward Doors of the Magick Powers of the Intellect; and fo beget and awaken a great number of Ideas, Thoughts and Imaginations, which more or less unhinges, disturbs and divides the Minds, even of the most Sober, Composed and Sedate Hearers: But more especially, when the Words and Difcourse of the Preacher proceed not from a distinguishing Understanding, and knowledge of the Signature of the things he Teacheth, which frequently happens even among those reputed the most Learned and Intelligent: For as the Wife Men of all Ages have faid, in the Multitude of Words many Errors are committed; but the Silent Power suppresses them all in the Budd; fo that the Mind and Intellects are kept free and intire from Wandring, and are no way Defac'd or Missed. Besides, the Minds are so Puzzled in the Contriving and Methodizing of those set, formal Speeches, which must always be according to the Fashion and Mode whereby the Discourse may be render'd the more acceptable; that the true glance of Light and the Spiritual Illumination of God in the Mind, is frequently Ecclipfed, Darkned and Obstructed by the Study and Multiplicity of Words; which do not only fully employ the Intelligible Faculties, but wasts the Strength and dulls the Briskness and Activity thereof, and railes false Notions, Thoughts and Ideas, both in the Speaker and Hearers: And fo their good IntenIntentions are disappointed, and they go away from the Meetings very often as bad, if not worse than they came; as too lamentably appears among those who have been Assiduous Hearers for 20, 30, or 40 years; and as little improvement appears in the Teachers. So great are the Mistakes of Man in the Worship and True, Practical Service of the great Creator of Heaven and Earth; whose Laws, Methods and Orders are manifest and visible, and ought to ferve as a Model and Pattern to Man, which he should prefer before his own Selfish, Invented, Contrived, Newfashion'd Rules. But the Advantages of Silence are not to be recited, nor the great and universal, preserving Power thereof express'd, either in Religion or common Communications, when it arises from Wisdom, Knowledge and a diftinguishing Understanding.

Thirdly. It is also to be Noted, That Confession is of fingular use in Religion, and is of Divine Institution; for the Scripture both commands and recommends it; faying, that if Menconfess their Sins, and forgive each other, their Father who is in Heaven will forgive them their Sins and Trespasses against bim: And indeed there is no other more advantagious Inflitution in Religion, than to confess our Sinful Thoughts, Words and Actions to each other; that is, to fuch Persons as are endued with Spiritual Wisdom and distinguishing Understanding, and are able to advise and convince of the Snares, Perplexities and Calamities which evil, diforderly, unclean Methods of Life bring upon the Body and Soul; and at the fame time, know how to exhort and reprove with Meekness and Gentleness, and by a Sympathizing, Spiritual Power and Pity, all wrapped up in Silence. Which

Which Divine Method does mightily comfort. ftrengthen and confirm the Mind and Soul of the Confessing, Penitent Transgressors; fortifying them against future Evils, and rendring them easy, submissive and prompt to good Allions: For there is nothing doth more advance Vertue, or prevent weak Persons from falling into Errors in the Conduct of their Lives, than early, feafonable Admonition and Advice, whilst the Vices are green and tender; for when they are grown ffrong and fturdy by being often repeated and long continu'd, whatsoever the Disorders be, whether Intemperance; Uncleanness or any other; then Confession is in danger of being render'd Unavailable, for no advice can Influence or have Power fufficient to correct and reform them. And therefore it is highly convenient for every Person to examine himself ftrictly in the Silent Recesses and Retreats of his own Mind, and to inspect all his Thoughts, Inclinations, Intentions, Words and Actions, and that often: And when they find their evil, intemperate Inclinations to be fo firong and powerful as to hurry them into Action; then to find out some Sagacious Perfon to whom they may open, reveal and freely unbosom themselves into their Secret, Silent Breafts; and then their Advice and Silent Sympathizing, Meek and Commiserating Power will be as welcome, acceptable and feafonable to fuch a Persons Soul, as Rain in the Scorching Heat and Drowth of Summer to the parched Earth. So Uniting and Univerfally preferving is this Divine Principle and Holy Branch of the Christian Religion, call'd Confession; which amongst the greatest number is wholly neglected or condemn'd. So Irreligious and Vain are Men become, and fo blind

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and ignorant as to call Light Darkness, and Darkness Light; as the Scripture fays of the Multitude. Is not every Person in the World Senfible that fo long as they Smother their Daily Irregularities, Dissorders, Intemperances, Uncleannesses and other evils in their own Breasts, and lock them up therein from the Knowledge and Discovery of others; tho' they may be often call'd to leave and forfake their faid evil Courses, by the Voice of Wisdom in the Center of their own Hearts and Minds, yet they feel it ineffectual; their Corruptions being fo deeply rooted through the Prevalency of evil Customs and Presidents, and their Natural Dispofitions and Inclinations having been fo Debauch'd and Infected by a careless Education in Licentioulnels, That the Divine Light of God, or Voice of his Eternal Wisdom feems to be overcome, flifled, and the Councils thereof hidden from them, through their own Ignorance, Perverleness and Depravity : So that Wife Men fay : That in Mandwells or resides no good Thing; that is, no good Thing proceeds from him ; but still the Voice of Wisdom lays Dormant and is ready and at Hand on all Occasions, to guide and direct when she is hearken'd to: And the Saviour of the World, the Fountain of Light and Power of God to Salvation does lay; Except I am in You, You have no part in me, or I do not know You: And the great Apostle teacheth, that whatfoever may or can be known of the Creator is manifested in Man; and therefore whatfoever ignorant People may imagine, this great Voice of Wisdom is endued with a compleat Power and Sufficiency to guide, direct and preserve every one who will hearken to its Voice and Dictates in the paths of Peace, Innocency and the Fear of God. But Mankind having tor-

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forfaken the Voice, and difregarding the advice of his inward, friendly Guide and Councellor. has fallen into the Hands of false Guides and Advisers; that is, the Customs and Traditions of Men, and so look out of themselves abroad for Wisdom, as if Understanding must drop into their Mouths like Rain from Heaven, and never so much as once think, that God and his holy Light, Councellor and Word of Power is in their Months and Hearts. Now we say if Men did in their Actions and Practices of Life, advise with and Consult this inward Guide and Spiritual Admonisher; then there would be little occasion for Men to confess their Misdeeds one to another: But this Self or inward Confultation being feldom Practiced, makes Confession the more necessary and useful: For to confess our Sins and Misdeeds to each other, or to the Sober and Well-minded, has a Powerful energy over the Vanity of Thoughts, Words and Actions; and feldom fails of doing fome eminent good. For is it not manifest by the experience of many thousands; who when their Crimes and evil Practices have been by fome accident or other divulg'd and made known; have been so touch'd with shame, that upon the reproof and advice of their Friends, they have Repented and Reform'd. Whereas before all was quiet, and as it were well; they eafily getting over the Checks of Conscience, its advices being hid and incircled in their own Breafts. For this cause, if Men were oblig'd to Confession, and were taught faithfully to believe that it is a Christian Duty; it would be a great means to cure or prevent the further Growth of many heinous Evils and Errors now reigning in the World: For there is great Power, Vertue and Strength

in the Silent Councils of a Friend, or any other who fears the Lord. Besides, he that does not confess and acknowledge his Faults and Errors, can scarcely be expected ever to forfake them: And therefore Confession in all its Circumstances, is the first Step to amendment; for most Sins and Errors are not only committed against God and themselves, but against our Neighbours and Fellow-Creatures; and therefore ought to be confessed and acknowledged before Men, that each Person may be the better enabled by the Confederated Strength of his Friend to leave and forfake them; and as far as in him lays, to make Restitution and Satisfaction, and so fulfil that great Law of God, call'd Retaliation.

Now for want of such Holy Pions Orders in Religion, Innocent Examples and Harmless Presidents from their Governors and Teachers, the gross Body of the People are grown to such a pitch of Boldness, that Violence, Intemperance Uncleanness, Drunkenness and all manner of Impiety, are Common and Ordinary Spectacles in the most Publick Streets and Places at high Noon-day.

Besides, Being lest, at large, as it were, under no body's Inspection, they are lead away and ensnar'd by every Foppish Mistaken Notion, and are in a far worse Condition than were the People of Israel when there was no Judge therein, but every one did that which was right in his own Eyes.

Fourthly. Among the Philosophical Ancients, and such as feared God as Nazarites and the like; it was a Rule upon any great evil committed against their own Souls Voluntarily to award or injoyn themselves to undergo some certain sorts of Discipline as it were, by any

of Retaliation; as Magistrates and Law-givers have provided against one Neighbour's injuring and wronging another, for preferving the Peace of Society, and the good of the Common-Wealth. So in former Ages, particular Persons have laid certain Burthens on themfelves, by way of Punishment for Offences they had been guilty of; and as Memorandums to reffrain them from running again into the same Crimes. The Primitive Christians made great use of this Branch of Religion and Devotion, and found it of extraordinary benefit; and have left behind them extraordinary Commendations thereof by the Name of Perance: which was a voluntary Retalirtion they injoyned themselves to upon the commission of any great Offence against God and their own Souls: And this Method of Devotion and Service of God, feems to have been in use from the first Ages of the World, as appears by the Memorials of the Jews; whose Practice was, (among those who were Devout and feared God) upon any great Sin or Trespass, to make an engagement by a Vow betwixt God and their own Souls; that they would undergo and observe such and such Abstemious Orders of Life for a certain time, days, weeks or years, according to the Nature of the Crime. This likewise was done sometimes in order to prepare the Body and Mind for some extraordinary Devotion or Duty in the Service of God, Their general Method was to withdraw or retreat from all common Affairs. Business and Communication, or Company; into Quiet, Silent, Lonesome Places, to be freed from all infectious Errors, and defiling Uncleannels: Besides, many of them abstained from the wearing of any Garments made of Heir or Wooll,

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Wool, esteeming them unclean as being made of the excrements of Beafts; and that they are foul and gross is manifestly apparent, by the Poysonous, stinking Fumes and Smells they send forth when they are Burnt. And for the fame cause, on all Principal occasions, they used Linnen Robes or Garments, as being finer and cleaner than any other. They likewife Separated themselves from Flesh and Fish tho' the eating thereof was then Authoriz'd by Custom; but the Wife and Religious esteemed that fort of Food grofs, foul and unclean, as indeed it is to the highest degree: Besides; fuch Foods cannot be procured without breaking the Unity and Equality of God's Law, both within us and without us; that is, by the unequal stroke of Violence, which does by a severe and rapid Motion, open the Gates of Wrath and Penetrate to the Center. Likewise those Devout, Abstemious Ancients did abridge themselves of a full Table; and tho' their Foods were all simple, innocent and clean, and their Drink only Water; yet they confined themselves to certain small allowances. St. James the Brother of our Lord and Saviour was one of those Religious Abstainers as Eusebim informs us. He eat neither of Flesh nor Fish, nor any thing that had Life; he Drank no stronger Drink nor other than Water, and wore no Garments but of Linnen; he was never Shaved, a Razour never came on his Face, and he was one of the most eminent Apostles and Champions of Piety, Charity, Good Works, Abstinency and Self-denial: The same Author tells us, that the ungodly Multitude Stoned him; and that he was endued with fuch a Stock or fuch Talents of Innocency, Meekness, Mercy and Resignation, that the hotter the

Cruelty and Rage of his Murderers was; the more fervently and earnestly he pray'd for them, that the Lord would forgive them. So fixed was this Prince of Christianity, and highly dignify'd in Innocency, Mercy, Clemency, Chan. ness, Temperance and Patience; fo that all holy Vertues seemed to center in him with an United Power. This voluntary Retaliation or Abstinency was Imbrac'd, Confirm'd and Preach'd by many of the most Devout and Religious Professors in all Ages. We Read that St. John the Baptift, whom Christ Stiles one of the greatest Prophets, was one of those Absteiners, for he came neither Eating nor Drinking; that is, he eat no Flesh, Fish, nor any Unclean Thing; but all his Foods were as innocent as his Drink, which was only Water. And in all Ages, great numbers have practic'd some fort of Separation from unclean Foods, and have drunk only Water; and have imbrac'd this fober, lonesome, temperate, clean Order and Method of Life by way of Penance and Retaliation: Which is a noble Branch of Piety, and without doubt will be found of Singular use and benefit to the fober and well-minded, and fuch as fear the Lord with all their Hearts, and whose defires are to ferve and worship their Maker in all the Methods of Cleanness and Innocency of Living; for all Men will acknowledge that those Abstemious Methods do mightily fit and prepare the Body and Mind for the true Service and Worship of God; for they purge and purity the inward and outward Man from many gtols unclean Imperfections; and withdraw and gather up the Mind from all extravagant Inclinations to Material things; and do as it were, with an innate Power, change the Affections, Dispositions and Desires after the matters and things

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things of this World, and reduce them to a due fitting State of Moderation and Refignation; by purging and inlightning the Body and Mind from Ignorance and gross Stupidity, rendring them capable to ferve and imitate God, by living in some degree canformably to his Law. But of late years the Ignorance, Blindness, Uncleanness, Intemperance and disorderly Selfisiness of Men is such; that this noble and illufrious Branch of our holy Religion, is not only neglected and wholly laid afide, but forgotten and look'd upon as a thing of no use or vertue; nay, some who would be esteem'd the best, most Orthodox and Reform'd of Christians, make a Jest of this Abstemious Vertue; and of many other Pious Branches of Religion; and Condemn them as vain, idle, fantaffick Fopperies, and needless, finful Cere-And instead of those holy, abstemimonies. ous, temperate, clean, innocent, fanctifying Vertues which have been so highly esteem'd by the foberest, wifest and most Devout of the Ancients; Now a days the Teachers, Leaders and their Followers, who look upon themselves and would be look'd upon as the only true Christians; esteem it their right to live in all Fullness and Luxury; and that the best and richest compounded Meats and Drinks are theirs properly, and are chiefly due to them, making no diffinction or difference between clean and unclean Foods; but for the most part defire and chuse the gross, foul and unclean rather than the clean: By which gross Methods of Life, the very Teachers are to Sunk and Overwhelm'd in Stupidity and Ignorance; That Mercy the Principal of all Christian Vertues is wholly difregarded and neglected, and Men are made void of all Pity, Compath-P 2

on and Tenderness for their own kind, by swallowing down those gross Materials of Life; which cannot be procured without the violent Strokes of Oppression and Death to the innocent, harmless Inhabitants of the Elements: Which cruel Oppressions and Outrages committed by the Sons of Thunder and Violence are never Reproved or Preach'd against, nor any Laws made in behalf of those poor Innocents. who have no other Advocates to prefent their Grievances or plead their Cause, than their own Innocency, Submission and Silent Voice; which is indeed a most powerful Advocate, and does by a Sympathetical defire and inclination open the Gates of Heaven; from whence the Juff, Merciful and Equal Creator who gives his Bleffing to all his Creatures, without respect to Persons or Things, by his eternal Law of Retaliation, Naturally reaches all those Violaters and Infringers of the Priviledges he has granted and bestowed on his Creatures, to all according to their Natures. And for this very cause, he that is Just, Clean, Merciful, Temperate, and observes the Rules of Equality, is most like his Maker; and consequently such his Worship and Service is best accepted of him But on the other fide, Injustice, Disorder, Uncleanness, Intemperance, Oppression and Destruction do all oppose the Laws of God, and of his Handmaid Nature; are displeasing and draw down Judgments on the Guilty, whatever any may think to the contrary. The Good praise the Good, and the Evil the Evil; and no Man one would think, would oppress, that is acquainted with and owns the Doctrine and Precepts of the Christian Religion; which Teaches and Commands the Disciples thereof to avoidall Violence and Oppression; and doth

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fay, that be who useth the Sword shall perish thereby. And the Souldier that asked our Lord what he should do to be Saved, was bid to offer no Violence nor Oppression. And in another place the Scripture faith; If they smite thee on one Cheek turn the other; and Christ commanded St. Peter to put up his Sword. The Heavenly Kingdom of Light, Love, Innocency and Equality confifts not in Swords, Guns, Fighting, Killing, Violence nor Oppression; and therefore he said put up thy Sword. Besides, Mankind do not Kill and Oppress only for necessity, or as most pretend to procure the Materials of Life; but do feaft and please themselves in eating the Carcases of innocent Creatures, as Cocks and the like; which are Barbarously destroy'd by the Violent Strokes of Lewd Boys and Young Men, even in the most Savage and Tyrannical Method that can possibly be invented; which they make a Sport and Pastime of, and the Teachers and all others pass quietly by, without Condemning or Admonishing them of the evil of these Wicked, Violent, Ungodly Pradices. So that Killing and Violence is the Sport of the Age; and therefore we are hardly one degree from Killing and Eating the Flesh and Blood of one another: And every Age grows stronger and more powerful in all those evil, violent, dark Practices than the former; which comes to pass by a Sympathetical Charge and Agreement of the Unequal, Wrathful Powers which have obtained the Ascendant in the Hearts and Souls of Men.

Fiftbly. There were likewise some other excellent Charitable Methods practic'd at the first Settlement of the Christian Religion; which Pious Rules and Orders continued a long time,

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and

and there are some remains of them at this Day, but they are Foreign to us. viz. It was a custom for all Religious Houses, Societies and Churches, to maintain all the Poor belonging to their Parishes and Limits out of their Revenues and Endowments; and the Clergy look'd upon themselves as oblig'd thereto by their Christian Duty: For they then were of St. Fames the Apostles mind, That Charity was the brighteh Gemm in the Christian Diadem, and the Crown of Life; and therefore he faith, that he would shew and convince Mankind of his Faith by his good Works. For without Works Faith is an invisible Qualification, not known nor underflood, and that the Revenue of the Church: which was but small before Trading and Rack-Renting came on, might be fufficient for those Charitable uses, as also to prevent many other inconveniences; the Clergy and all of Religious Orders, were by the Laws of the Land and their own Canons and Inftitutions oblig'd to Celibacy or fingle Lives; and were forbidden to Marry, to prevent the many Troubles, Inconveniences and Incumbrances which naturally accompany the Conjugal State, even under the most plentiful Circumstances: For a Single Person needs but few things, but the Married are by the Bonds of Matrimony oblig'd to take care for many: And therefore the great and illuminated Apostle St.

Paul commended a Single Life as most suitable, especially to a Teacher as he himself was. By this Method and Order, the greatest part of the Revenues of the Church and all Religious Foun-

dations was appropriated to Charitable uses: For the Clergy and all those of the several Religious Orders, then had no more than Mest,

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to the lowest, being all as it were but Stewards to the Poor: So that there was a fort of an Equality among them as to outward things, none having more than necessary accommodations: And by this means, they could not apply any of their Revenues to private Interest. nor imbezzle it among Relations, there being ffrict Orders against fuch Practices. And for those Reasons the Charity of the Christians did then so abound by the Customs and Presidents of the Clergy; Charity being then the Principal Text, and the People according to their feveral Abilities readily following (as they always will) the Examples of their Leaders and Teachers; for those reasons there was no occasion in those times to raise Money by any Force or Law: Nay, then Christians esteemed it Scandalous and Shameful that the Poor should need any Law to obtain the requisite Charity and Relief of the Rich. Those Laws are of late date, and no older than Queen Elizabeth's Time; when the Lands and Revenues of the Church were funk and turned into another Current, and managed by other Hands; the Poor being left like a Ship without either Pilate or Rudder, to be tofs' dto and fro in the turbulent Seas of Mifery: Then there was an Act of Parliament made to raife Money for their Subliftence, and to oblige every Parish to maintain and keep their own Poor. By which every Poor Man is confined and as it were, made Prisoner in the Town or Village wherein he was Born; that is, if he have a Family, Wife and Children: For he cannot move to any other Place without giving Security to fave the Parish harmless, which is a kind of confinement; for many times a Poor Man can live by his Trade or Labour much better in one place than in another: Whereas before

all were free to live and inhabit where they

could best provide for their Families.

Also in Queen Elizabeth's Time, the Remains of Charity were so considerable, that the Poor all England over were then much better supply'd with I Penny in the Pound on Land, than now they are with Two or Three Shillings in the Pound.

And there were other confiderable Charities belonging to the Poor, great numbers of Hospitals for the Old and Lame, and for the maintaining and educating of Poor-Children, and Houses appointed with confiderable Revenues for the Entertainment of Travellers and Strangers : One very eminent was in London, in the Place call'd the Spittal, which had Ninety Beds for no other Use but the Entertainment of Poor Travellers and Strangers who had not wherewithal to supply their Necessities and Wants, which were the Charitable Gifts of our Pious Forefathers, Friends and Countrymen, and were all given away and apply'd to Private Uses and Interests, contrary to the Good Intentions of the Donors, by the Publick Consent of the Government and People.

Now what may reasonably be expected from such Sacrilegious Methods, any Sober Person may easily judge. The Great Creator is no Respector of Persons, but whosoever doeth Good, and worketh Righteousness, is accepted of him. And there is nothing whereby man can so much imitate his Maker, as by Mercy and Charity, be they personmed by whom they will. The Charitable, as our Blessed Saviour saith, Are the Sheep, which shall stand at the Right Hand in the Judgment and Resurrection of God: Therefore is our Religion, and the Service and Worship of God be now more resormed and agreeable to the Doctrine of

our Lord Christ, Why then should not Mercy, Charity and all Pious Practices and Actions of Life be proportionably advanc'd, and more spread and incouraged, and we be higher graduated in all Good Works, than they were who liv'd in those Times, which we call Blind and Ignorant, and almost Barbarous; but if Things be well and impartially confidered, without being bigotted to any Party or Sect, we shall find that we have chang'd Names and Doctrines, and are arriv'd to greater Skill in Logick and Rhetorick; but our Practices and Actions of Life are more debauch'd and vicious: For doth not every Age increase and advance in Pride, Covetousness, Drunkenness, Uncleanness, Intemperance, Vain-Communication and all the Diseases both of the Mind and Body.

This every one may see as clear as the Sun at Noon-day, if they would give themselves the leisure to think but one serious Thought; but our present Method is, for every one to cry out against his Neighbour, and condemn all such as are not of his own Opinion and Judgment, and not so much as once in his whole Life to examine his own Deeds, and bring them to the Light: So great are the Missortunes and Igno-

rance of most Men.

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Pray what Marks have we of True Practical Religion, Piety and the Fear of God more than our Forefathers had, if Things be well inquir'd into? Have we not for many Years past been subject to Plots and Wars, Protestant against Protestant, and are not our Multitude or Common-People intemperate, drunken, unclean in their Communications and Actions of Life? and are any People in the World more morose, surly, bold, oppressive and violent, and more subject to Tumults on every light Occasion? Are any more prone to give Affronts,

fronts, and behave themselves unmannerly? Are any so uneasy under Government? at every turn they calumniate, backbite, revile and jeer their very Governors and Teachers, and have no manner of Seriousness or Devotion: It is very common and frequent among those People to leave their Masters Business when they are most wanted; and to lie at the Ale-Houses so long as they have either Money or Credit, on purpose to disappoint and perplex them in their Affairs.

Now what Piety, what Religion, Fear of God or man can fuch People have, whose Intemperances have no other Bounds and Limits than an empty

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Also those People take no regular care of their Children, but do by their own Wicked Lewd Examples expose them to all kinds of Evil both of the Body and Mind: Their Education is no better than Tyranny and Violent Oppression, so that many Thousands of their Miserable Children die for want of the Necessary Conveniences to support Nature, whilst their Parents spend what would procure it profligately on their own Sottish Lufts. And the greaetst part of the Better Sort, or Richer People do as vainly and extravagantly educate their Off-spring in all Luxury, Intemperance and Idlene's, which occasions great numbers of them to squander away their Patrimonies on Uncleanness and Vanities, to the Destruction both of Body and Soul: So mischievous are Careless Education, Evil Customs and Presidents to Mankind: So that we cannot fo much boaft of our Reformation, Piety, Charity and Temperance as fome unthinkingly do imagine. The Fear of the Lord and True Piety teacheth other Things than what we are accustom'd to. It matters not fo much by what Name People call themfelves; it is Pious and Uniform Actions of Life, the

the True Fear of God, and the Imitating his Law as near as possibly we can, which must prevail,

and stands us in stead.

There is another Universal Error and Evil mightily in use among Christians, which we owe to our Education; for even from our Cradles, we are taught by Parents, Nurses and others, the Deprav'd Vicious Custom of Wishing and Praying for those Things, which if we should obtain, would in all probability be our Destructi-

on, or at least, burtful.

Besides, For any Person to wish and pray for any Private Conveniency, Gain or Profit, which at the same time, were it granted, might be injurious to many thousands of his Neighbours, is strange Doctrine; for commonly the whole Course and Fixed Method of God's Providence must be moved out of its Order: Men generally wishing and praying for themselves and their own Private Interests, which if what they defire should be granted them, might not only be prejudicial to themselves, but to many Thousands, whose Business and Affairs would be impeded or totally disappointed thereby; but the greatest Evil in those Vain Fantastick Wishes and Prayers, is, that they do forbid and contradict the Divine Hand and Government of God in the Limits and Methods of his Law. This is an Error and Evil of the first Magnitude, which for want of Understanding, and distinguishing Evil from Good, hath overspread the whole Nation, and being fo timely and feafonably planted and lown in Children by the Customs and Presidents of their Elders, like all other Evils, it becomes, as it were, natural and effential, and so holds to the Dying-day. And that which is most prejudicial, is, That Teachers and Leaders, and fuch as should show Examples of Piety and the Fear of

the Lord, do feldom or never admonish any body of those Great Crying Sins; nay many of those Gentlemen are under the same Ungodly De. pravation of Mind, frequently practicing this very fame thing. Is it not common for People from 20 Years of Age, down to 8, or under, not only to wish Evil to each other in their Meetings and Play, but also for Fine Chaths, Riches, and a thousand other Things; that is, whatsoever their Invisible Quick and Powerful Imaginative Properties do suggest to them. Which for want of right Tutoring and Managment, get fuch an Exorbitant Dominion over those Youthful Branches, as to perplex and pefter the Mind and Soul all their Lives; it being impoffible to get clear of them, the Stock being fo large, and rooted fo deep. And it is for these and the like Reasons, that most or all, even the best of Men, are so troubled, and their Minds so obstructed and imbarass'd with such numbers of Falfe Idea's, Imaginations and Thoughts, to the great grief of, and disturbance of many Pious Well-disposed Persons. Now every one when they defire, wish or pray for any thing, ought first sedately and silently to consider and compose the Mind, and all the various Powers thereof, and by an Universal Inward Consultation and Agreement of Parts, debate, whether the Matters and Things they are about to wish and pray for be convenient for their Condition, and fuit the Uses they would apply them to; also, whether the Wish or Petition do not oppose and contradict the Course of God's Law and Government both of the Vifible and Invifible Worlds, and confequently to meditate on the Intrinsick Vertues, Power, Order, Natural Inclinations and Operations of the Heavens and Things on the Earth, how every Thing is bounded and limited to

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Prayers

to its Circle, Time and Place. Do not all the numberless visible Luminaries of the Glossy Heavens, both great and small, obey their Lawgiver, and observe their Original Orders? This is most apparent by the Two Great Lights and Eyes of the World, the Sun and Moon, by whose Vertue and Power, together with that of the leffer subjected or undergraduated Luminaries, all Things are governed and preferv'd; for they are the Handmaids of the Divine Hand and Power of the Glorious and Ever Bleffed Creator, whose Workmanship they are, which are all amazing Wonders, the Original Birth and Fabrick whereof is far beyond the Capacity of Man to find out; and therefore the Creator is only to be praifed. and admir'd: Do not all those Great Lights and Governors of this Lower World keep their Law and Constant Orders and Eternal Silent Regulated Methods both in their Risings and Settings, and all their Motions; Changing, Times and Seasons, Light and Darkness, Heat and Cold, Wet and Dry, Fruitful Seasons and the Contrary? all are in their Bosoms, and operated by their secret Energy and Influences.

Now these are our Visible Patterns which every Mans Eyes behold, and they all go on in their own Circle or Orb, doing the Work originally ordained and appointed them by the Infinite Boundless Maker of the World, and all Things therein, making a constant continual Repetition, and that for ever; and it hath never been known, that any person hath by all his Magick Desires, Wishes and Prayers alter'd their Courses, or broke their Orbs and Circles, or in the least disturb'd their Laws, Priviledges and Orders; for if this could have been done, the whole System, and all the great Created Powers of this World would long since by the

Prayers and Wishes of Mankind have been funk into an Eternal Chaos of Confusion: This being duly confidered, with a fedate fober clean temperate equal Mind and Understanding, how deprav'd and monstrous must the Prayers, Defires and Wishes of Mankind appear? Are they not True Marks and Characters of Degeneracy, Ignorance and Blindness? for though Men do diametrically oppose God's Eternal Visible Law and Order, yet they never fo much as think or confider what they are doing, but at the same time they cannot but be more or less sensible that they are always disappointed, and never bring any thing the fooner to pass in their whole Lives or Course of Affairs. Must not this declare Man to be out of his Senses? and, as it were, totally fwallow'd up in Blindness,

and the groffest Ignorance?

Now how is it possible for such a stupid Creature as Man appears, that knows fo little of God's Law, and takes fo little notice of the constant visible Methods of Nature, and Universal Operation of the great Lights of Heaven and Earth, and supreme Governors of the World, to be capable to order and govern this Lower World, and the numerous Inhabitants thereof aright, when all should be done in conformity to the Government of God, and Original Order of Things: For this cause this Lower World is become a meer Hell; nothing but Tumults, War, Opression, killing one another, Intemperance, Uncleanness, and destroying the Innocent Inhabitants of the Air, Earth and Water: Nay, some men are so highly dignify'd in the House of Violence and Wrath, that they would destroy a whole City or Nation at one Breath or Wish, were it in their Power; which too apparently manifests those violent Inclinations and Defires to be the Inventors of the various forts of Warlike Instruments of Destruction, which are more and more advanced by the Constant Pains, Application and Practices of Men: So that it is not for want of a Will or Wish that whole Nations are not destroyed at once: So that Wishes, more especially when they do arise from the Center of Evil and Inequality, are of dark and dreadful Conse-

quence.

It is likewise farther to be noted and consider'd, That all the Off-spring of the Sublunary World have and do observe constant Laws, Orders and Methods in conformity to the Superior Illuminated Cælestial Powers before mention'd; all Animals and Sensitive Creatures whose Numbers feem to be infinite, have a certain Law, and bounded or limited Circles or Order, and do they not midwife all their Off-spring into the World, within the Bounds and Limits of certain Numbers. Every Female is bounded and confined to a certain number of Hours, Days, Weeks, Months or Years, each according to its Kind; and it is not in the power of any of them, no not of those of the Human Race, to break those Original Laws, without the total destruction of that Creature, and incurring the highest displeasure of the Creator, it being a Sin of the blackest die.

Likewise, Do not all the Vegetations, Herbs, Grains, Fruits, Trees and all other Created Beings observe a certain Order and Law? Every Thing hath a limited Season and Time to grow and manisest it self in; within which Limits it obtains a mature Substance or Body: So great, so illuminated and wonderful are the Laws and unalterable Methods and Orders of the Ever-Bles-

Sed Creator.

Now pray tell us, Has any person ever alter'd, or chang'd any of the Laws and Orders of the inserior Things by his Wishes and Desires; or are the great Powers of the Elements moved, the Liquid Regions to shower down Moisture, or the Fiery Powers to burn up the Off-spring of the Earth; or the Earth to swallow up the Off-spring of the World? Or, are the great Powers of the Air at the Commands of Man? Seamen would never have wanted a Wind, if any Per-

fon had obtained that Power.

This being a Matter of Fact, how vain and worse than foolish are Men to wish and desire continually, even all their Lives, the particular Things which they think will be best for them, never fo much as confidering, that they oppose the Law of God, and the whole Course and Eternal Order of Things: And tho', as is faid before, by all their Desires and Wishes, they have never hastned, or brought any of their Purposes the sooner to pass, yet the Folly and Ignorance of Man is fuch, that he continues to practice the fame by the fame Means, and brings up and educates his Off-/pring to the like wicked Methods: And that which mightily augments the Evil is, That most are apt to take the great tremendous Name of the Creater in their Mouths on every light and vain Occafion, even in their Jeering, Jesting and Common Idle Frivolous Communications, and that without any Regret or Fear, not being fo much as admonished against it by their Parents or Elders; which are Crimes and Errors of the highest degree, but are not at all regarded, but every one goes on in the Paths of Error, to the great difhonour of God, and destruction of the Quiet and Well-being of Mankind;

This Evil Branch of Vain-Wishing shews Man to be like a Ship without either Pilate or Ruda der, or like one in a strange Countrey without a Guide; the Ship tos'd to and again by the Winds and Waves; and the Traveller fure to mis his Way, if not cast into the hands of Thieves and Robbers.

Pray tell me what Thought, Consideration, Understanding or Distinction is any Person endued with, who shall violently defire, wish, hope and pray, and that for fomething which will certainly be destructive to himself if he obtains it, and also be injurious to others; and at the fame time oppose God's Laws and Ordinary Methods? We are confident, that if Men would be so considerate and kind to themselves, as to withdraw their Eyes from looking and gazing abroad, and medling and concerning themselves with that wherewith they have nothing to do, and turn their Minds inwards, and with a fedate Hush, consider and meditate on the great Unalterable Law of the Creator, and the Sublime Gifts and Graces wherewith Men are endued, and give ear to the Holy Voice of Wifdom, and the Eternal Light and Love of Fefas Christ, then the Error and Sin of fuch Desiring, Wilhing and Praying would appear, and that they all proceed upon wrong Principles, as Ignorance and Self-bood, and consequently run themselves into those the greatest of Evils; because, as is mentioned before, they contradict the Laws and Order of God, both in the Invisible Spiritual, and the Visible Corporeal World, which has alwas been condemned by the Sober and Wife of all Ages, as the greatest Iniquity; for can any thing be more contrary to the Nature of God, his Law and Methods, who is always caring for the Well-being and Preservation of

all his Creatures, than to pray for, and defire that, which if obtained, would be injurious or

destructive to the whole?

Now all Governors, Teachers and Parents ought above all things to consider and reform this Grand Abuse, by initiating good Customs, and giving Vertuous, Pions Presidents; and in particular, by the early fowing the Seeds of Good manners, Order, Temperance , Submission and Silence, in due feason; that is, in Childhood. For, as we have faid before, all Children are as eafily, and with as little pains, made vertuous in allthe degrees thereof, as they are vicious and intemperate, provided that Order, Temperance, Cleanneß and Silence are first taught them, and that they do not fee nor hear any thing but Good Cu-Stoms and Presidents: For Vertue is as near to Mankind, and as effential as Evil; one is at the Right Hand, and the other at the Left; and therefore whatever Children fee, hear, tafte, feel or fmell, that they are ready and prompt to receive; and with the greatest Industry, will strive and labour to imitate, whether it be Order or Disorder; Temperance or Intemperance, Vain Words or Vertuom; Silence, Soft-Speaking, or the contrary, and the like; because every Word, Custom, Action and President, as we have from an undeniable and true Ground shewed, carry in their Bosoms the Essential Properties of the Principles from whence they proceeded, whether they be vertuous and equal, or vicious and unequal; and they do never fail to penetrate and open the Gates to agreeing Principles in the tender Child; which being so seasonably planted, become so strong and powerful, that the best Advice which can be given, is unable to obliterate or cleanse them from those early implanted Evils, and instead of being wiped of, or rooted

rooted out at Maturity, they grow so potent and sturdy, as to arm most people with such considerable Stocks and Talents of Wrath and Violence, that they can be, and are ready at an instant, to violate, oppress and destroy not only the Peace and Well being of each other, but also of all other Creatures. The great Multitude are made up and composed of those Sons of Violence, and were it not for the Government and Sword of the Magistrate, we should quickly feel their Violent Oppressive Hands.

The Common Custom of Fruitless Vain-wishing is such, that we hold our selves obliged to give some account of Particulars, that what we have said before may be the better understood and

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Now every one, Young and Old, are subject to wish, pray for and desire Riches, because Abundance is the Chief-Captain and Leader to all Intemperance, Uncleanness, Disorders, Idleness, Pride, Government, Domineering, Violence and Oppression: This Wish is Universal, and does, as it were, surnish Man with all Utensils or Proper Tools to work Wickedness, and put every Evil Intemperance into execution: Few or none are free from this Ungodly-Wish; and it is very seldom that any do desire or use their Industry to get Riches, for the sake of doing any General Good therewith, but always for the sake of gratisying some Disorderly Selfish Passion, and indulging their Lordly-Lusts.

Also he that is to go a Journey, wishes for Dry Weather, and at the same time the Husbandman prays for Rain: And if there be 10 or 20 Sail of Ships bound for several Countries, and must therefore have various Winds to carry them out; each Captain and his Men pray for a Wind to serve their own Turn: And when

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Princes

Princes fall out, and their Armies ingage, they wish and pray severally every one for the Success and prefervation of their own, and the Destruction and Overthrow of those with whom they are at Enmity. And Private Soldiers and others wish that they could find out an Art to destroy a whole Army, Town or Country at one Stroke : And other Private Thieves, Murtherers and Robbers do wish to steal, rob, plunder and destroy, and escape the Hand of Justice undiscovered: And others, even in Ciwil Societies, are ready and apt to wish for and defire their Neighbours Riches, Trade and Conveniences of Life, and with a Curse too, that they have not power to circumvent them in their Common Affairs and Business. The Wickedness and Vanity of Man is such, rhat if he could obtain his Wishes and Desires, no man would be quick enough to convey his Bread from his Hand to his Mouth, but would be prevented by the Wishes of his Neighbour.

Now none of the Undergraduated Creatures are Subject to this Exorbitant Lust, as our Experience and their Conversation does demonstrate. Many wish that they might attain to such an Estate or Condition, that the Laws might not have any power over them. Others wish, That their Heavy Earthly Bodies might be carry'd and visit Foreign Regions, with as quick a Motion as our Thoughts or Imaginations: Others, That they could command the Fiery, Airy, Watry, Earthy Regions or Elements, not for the defire of doing good, but for the accomplishing their Vile Defigns; that is, to drown, burn, fwallow up, and by fierce violent Storms and Tempests destroy those they call their Enemies. Others with, That they had an Art to command and catch all the Moveable Swift Lightfooted Crea-

tures on the Earth, and also the Noble, Brave, Innocent Troops of the Volatile or Winged Creatures of the Heavens, together with the Treafures of the Earth, as the Beautiful Metals, Precious Stones, and other Rarities, and the Scaly Shoales of Watry Inhabitants. Others wish, That they were endued with the Properties of the Lightfooted Hare, and the Qualities of the Fouls and Birds of the Air, and that they could fwim like Fish, and dive to the Bottom of the great Deeps without Prejudice; that being furnish'd with those Noble Faculties, they might be the more powerful to do Evils, and to advance Violence and Oppression: And many other Things Men are subject to wish for and defire. all which are incircled in Self-bood, Pride and Vain-Glory, in opposition to the Laws of God. and his Hand-maid Nature: So vicious is Mankind become, and fuch a Cruel Sworn Enemy to all that is Good.

Now those Things being particularly examined into, where is Man's Temperance, Cleannes, Order, Uniformity or Agreement, Consideration, Meditation, Silence and Submission to the Laws of his Creator, and Divine Operations, Commands and Influences of the Voice of his Eternal Love in Fesus Christ, who by his Holy Spiritual Power is in the Heart and Center of every Man, and as the Scriptures lay, This Holy Word is the Light of Men; which is always ready to receive, teach and direct every one in the Paths of Vertue, and lubmission to the Divine Hand of God, and his Providence; whose great Powers, Orders and Eternal Unalterable Methods and Influences are not liable to be changed or moved by the Vain Ungodly Wishes, Prayers and Defires of

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It is likewife to be noted, That Vain and Idle Communication in Words and Discourses is frequent in the Conversations both of Young and Old. the Minds of People being void of all folid Consideration, Examination, Silence and Meditation: which Vertues have now, as it were, no Effentia. lity in the Hearts and Minds of Men, instead thereof, they are filled with Vain, Fantafick Light, Vicious, Unclean, Intemperate Inclinations. always having their Eyes abroad, and their Brains and Intellectual Powers funk into their Bellies; minding nothing but fuch Things as ferve to incourage Intemperance and Uncleanness: Their Minds and Considerations being fully employ'd with Foolish Fantastick Imaginations and Thoughts, the Words are created or coined from Proportionable Compositions or Principles: For into what Company almost can any one go, where he shall not hear Foolish Vain Impertinent Wicked Words and Discourses utter'd, as it were, by wholefale; and amongst the rest, you shall hear the Great and Holy Name of the Creator taken and expressed on every idle Occasion with as much Vanity and Unthankfulness as the Name of any Inferior Creature or Thing; fo loofe and rash are both Young and Old.

We shall nominate some of those Ungody Terms and Expressions which they use in their Communications, that so we may the more particularly describe their Complexions, and shew them themselves, viz. One cries almost at every breath, Ob Lord; another, O God; another swears by his Maker in jest; and curses his Companion in jest and banter: Another cries with a loud Noise of Laughter, Oh Jesus; Oh Lord; God bless us, deliver us: Another cries, The Devil take him; another saith, I hope in God I shall do his Business; another, I am undone for ever: Others curse

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curse the Dies and Cards when they are unsuccessful; others thank God for Favourable Dies and Cards; another curses and swearshe is cheated; with many other Blasphemous Prophane Expressions. The Meanest or most Inserior Ranks cry; For God's sake; the Lord's sake; Christ sake; God bless you, and the like; and if they are in the least affronted, at the next Breath Curse, Revile, Swear by the Name of the Lord. Others of various Ranks and Degrees, when they intend to deceive, shall many times repeat the Name of the Lord to vouch and give credit to their Lies.

Likewise many Fathers and Mothers do not only use this Ungodly Practice themselves, but teach and train up their Children to the same, naming the Name of their Creator at every other Word.

Also many of the more sober fort of People are subject in their Discourses to take the Name of the Great Being, the Author of all Beings, in their Mouths on small and frivolous Occasions: Which is a greater Sin than most do think or once consider in their whole Lives. That Men in their Vain Plays, Sports, Pastimes and Revels should dare to take that great and Hallowed Name of the Ever-Blessed Eternal Preserving Power in their Polluted and Blasphemous Mouths; as also on every other vain, wicked and frivolous Occasion.

This doth likewise farther demonstrate the Dark and Miserable State and Condition of Man, and that he is fallen into the greatest Blindness and Ignorance, not at all distinguishing the great Power and Essicacy of Words both in Good and Evil; more especially when Men shall so boldly affront, oppose and blaspheme the Tremendous Name of their Maker, with-

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out any Fear, Regard or Esteem! Whereas Gawernors, Princes and others shall severely punish their Subjects, for Lesser Crimes, very often with Death.

Besides, no Inserior Person would be pleas'd to have his Name expos'd, and, as it were, made a Proverb, misapply'd, and needlessy toss'd to and again by vain and polluted Hearts and Mouths. This truly shews how little Man knows or understands, either of Himself, or of his Maker, whose Image he is.

The Power and Original of Words is mysterious, as we have mention'd before; but this present Subject of Vain and Wicked Talking and taking the Holy and Ever-Blessed Name of God in vain, will lead us something farther in the consideration of this great Gift and Creating

Power of Words, and their Original.

Now Words are of far greater moment and importance than most Speakers understand, or fo much as once in their whole Lives consider; for if they did, they could not but blush at their great Ignorance and Folly, in having been fuch lavish Squanderers in the disposal thereof. And it is to be noted and understood, that all Words take their Birth from the Imaginative Properties, and are composed and created into Words by certain Principles, either good or evil, equal or unequal: And therefore each Word founds forth the Tone and Voice of their Principles; and they do by being incircled in Siderial Airy Bodies, convey their Signature to the Auditors, and never fail to incorporate with their Similies: For as all the great Visible Powers, vix. the Amazing Variety of the Earth, Air, Water and Fire, together with the high and lofty Luminaries of Heaven, do shew and demonstrate the most wonderful My-**Iteries**

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steries of the Invisible Spiritual Worlds, from whence all Corporeal Beings and Things proceeded; even so Words are the Corporeal Bodies which make manifest all the Invisible Imaginations, Thoughts, Defires and Constitutions of the Mind, and by which the Governing Principles and Qualities are understood and become both visible and intelligible: So that Speaking is one of the greatest Gifts or Talents wherewith the Bleffed Creator has endued Mankind; and for the fame Reason, if it be not well us'd and apply'd, it proves the greatest Snare and Evil, as most Men know by Woful Experience: And for this Cause most of the Sober and Well-minded of all Ages have preached up and pressed Men to Silence; that is, to Consideration and Meditation, by the opportunity of the Hush or Pause whereof every Imagination and Thought is presented before the Judges and Counsellors of the Mind, there to be examined and try'd; fo that by this means great part of the Idea's and Thoughts are condemned, cut off or imprisoned, and not fuffer'd to be created or midwiv'd into Visible Bodies; for every Word, be they never fo numerous, or of what Nature and Quality foever, do arise and proceed from certain Principles; and therefore whofoever multiplies Words, is subject to many Errors, except they have great Talents of Wisdom, Understanding and Distinction, and the true knowledge of themselves and their own Signature; which Gifts are very rarely known in many Ages: And for this very Reason the Multitude of Words and most Discourses are utter'd and do proceed from Disunited Principles, and confequently are unaccountable to the Speaker, being, for the greatest part, compos'd and made by the Proud, Insulting, Selfish, Fantaflick, Divided Powers and Forms; and for the same Cause and Reason, the great Light and Divine Principle which dwelt in the Human Nature of Jesus Christ did say, That whatsoever was more in the Communication of Men than Tes and Nay, was from an Evil Foundation, or from Evil Principles: Which being a manifest Truth, how careful then ought every Man to be in this great Faculty and Power of Speaking? What Silence, Self-

denial and Caution ought there to be?

Now if this Danger were in the least consider'd, how would any Person dare to take the Great Name of their Ever-Blessed Creator into their Mouths on every little trisling Occasion; and not only so, but in Jest, and in their Plays and Vain Games: Which if Private Persons were so mock'd and scandalously treated, it would, without doubt, open the Gates of Wrath and Anger in their Breasts, as it daily appears by Mens Backbiting each other, needlessy intermedling with, and making each other a By-word; which is never done without being resented by the Persons so treated.

Besides, All Plays, Games, Sports and that which Men call Pastime, have, and do proceed from an Evil Ground and Foundation; and therefore all the Discourses and Words thereunto belonging are created and coined from the same Principles. This is farther demonstrated in all Sciences, Arts, Trades and Employments, according to the Excellency, Fineneß, Courseness, Cleanness, Groffness of each Art or Invention, and the Principles they proceed from, fuch are the Words and Form; all follows the Original Principles: And therefore I shall take leave to tell the Governors, Teachers and the better and most sober fort of Houskeepers, who give themselves the Liberty of playing at Cards and Dice, and many other Sports, which they are pleas'd to stile by the Genteel Name of Innocent Diversions

Diversions, to pass their few moments of precious time away, as tho' they had or were certain of fuch large Stocks, that they had cause to fear it would braid on their Hands; to prevent which, they imitate Shop-keepers; who, when they have any Merchandize which begins to spoil, put it to Sale by inch of Candle, and fell it for what they can get, and are glad to be rid of it at any rate. Sure the Minds and Intellects of the Learned and Guides of the People must be very ignorant, blind, dull, heavy, cloudy and clogg'd with Stupidity and Earthiness; and the Minds of the greatest part of Mankind quite degenerated, funk and extinguished. Since he the noblest Creature of this Sublunary World, who was made in the Image of God, and is the Epitome of the whole Creation; containing the true Nature and Properties both of the visible and invisible Worlds, can find no more worthy and valuable Employment to fpend his few precious Hours about, when at the fame time he carries about him the Treasures and Mysteries both of Time and Eternity: This is certainly an undeniable Character of the deepest Depravity. Another Character of the folly, vanity and revolt of Mankind; is the giving their Sports and Games the Name of harmless and innocent Diversion and Pastime: For if the thing they practice do proceed from, and has been invented by Men of vain, wicked Principles; and is contriv'd and made use of to bring to pals their pernicious Purpoles, as is most evident by numerous Woful Examples, to the Destruction of their Bodies and Treasures, and the great Dishonour of God our ever Blessed Creator. Is it not the highest Ignorance and Impudence to Stile those Enemies of all Vertice and Seriousness; Innocent and Harmless ? For the very Words and

and Discourses used in those Sports and Games. do all proceed from vain, idle, foolish, fantaftick, inconsiderate, unequal Dispositions, Inclinations and Compositions; which are all pass'd into Words rashly without any examination: For every Word, Action and Practice, be it what it will, is Midwiv'd into Visibility, by and from certain Principles as is faid before: And whatever some ignorant Persons may think or imagine to the contrary; all Words and Discourses bear the Complexion and Signature of the Principles they proceed from; for the Tree is known by its Fruit, and therefore if the Invention and Motives thereto be evil, and the practice thereof do not tend to promote any Publick or Private good; then all the Words and other Circumstances introduce. fow and advance only vice and evil: And tho' some of the Graver Gownmen may perhaps keep themselves within the Bounds or Limits of a better or more smooth, fost way of Talking. Nevertheless, as the Divine Principle and Love of God in Fesus Christ saith in another case; it all comes from an evil Foundation, and whatfoever cometh thereof is evil: For fuch Practices ferve only to promote Vanity, and give Lewd Examples to Children and Servants; who take it for granted, that there is no manner of Sin nor no mispent Time in the Practice of any Games or Sports: Which Notion gets fuch deep and essential root in the green, tender, human Earth; that the Characters thereof can never be obliterated by the best Advice when they come to Mature Age; more especially in some whose Inclinations bend strongly to such Vanities: And many times those Wicked and Sinful Examples and Presidents do insnare the finest Wits, and those of the most elevated Genius :

nins: So inimical are all Sports and Games to the youth of all Families. Whereas, if Teachers and Parents who should be Grave and Sage. and all Heads of Families did divert themselves and spend their time in the practice of some particular Vertue, and in the Learning of Arts and Sciences; then all Children and young People would as readily observe, imitate and practice the fame, as now they do in finful, corrupting Play, Sports and Games: For the Human Earth or Ground is capable of all Seeds, as well of Vertue as of Vice; and fuch as is Sown fuch must be Reap'd. And therefore if Parents fow the Seeds of Vice, then Vice makes the deepeft and most lasting Impression: And on the other side, if Vertue then their Children do as readily receive, practice and manage that; for the Child which did never fee Card or Dyeplay'd, will never fo much as think of that Sport, much less Play. And he who never hears Profane Talking, Swearing nor any other evil Communication, will never be subject to use such Discourse; nay, it will be as hard and as great a Mystery to him, as Greek or Hebrew is to those who never learn'd or heard either Spoke. So that it is a grand Mistake for People to pretend to correct their Children for evil and vicious Practices of Life; when at the same time they infinuate and inftill the Principles and Seeds thereof by their own pernicious, infectious Presidents and Examples, tho' it may be not in the same Childish Vices, but others more highly dignify'd. Now he that would be fatisfy'd from what Principles and Foundations all forts of Plays, Games and Sports do proceed; let them go into the Societies of the several forts of Gamefters, and observe their Carriages, Deportments, Words and Discourses, what horrid Swearing, Lying

Lying and Blaspheming the great and holy Name of the ever Bleffed Creator, there arises among the Practicers of those Black-Arts, and the Plans which many even of the Black Robe call innocent Diversions, and harmless Recreations. And farther, when we consider the more Violent and Oppressive Games, Sports and Pastimes; as Bull-Baiting, Cock-Fighting, Fencing, and other Bear-Garden-Sports: Among those forts of Gamefters you may see the resemblance of the American Cannibals or Poetical Farys and Harpys; for there you may fee bud forth all forts and kinds of the higher Graduated Violences in Words and Actions, even to that degree, that one would think it impossible for Mankind to be such Divils Incarnate, and fo wonderfully dignify'd in all Hellish Qualifications. And all this is daily and publickly practic'd, even in the Sight of the Sun; and our Predicators and Reformers pals over all without any censure; scarcely taking any notice at all of any of those things; or if they do, their Strokes are very gentle and foft. Now notwithstanding that the Christian Religion is fo innocent, clean, orderly, temperate, meek, merciful and peaceable; and all the Principles and Precepts thereof tend wholly to promote Love and Unity, and every gentle and harmless Vertue; condemning all the foremention'd Enormities and crying Evils. Nevertheless, its Disciples in general have subjected themselves to most or all the Oppressive, Violent Sins and Cruelties; and by their continual Practice and Study'd Arts thereof, do daily increase and Midwife new Vices and horrid, mischievous, black Practices into being. So lamentably is the Christian Religion disfigur'd and discredited by our Villanies. Therefore Man confider with thy Self, how noble, beautiful, and with what excelexcelling Faculties and Powersthy Creator haspeculiarly endued thee beyond all other Vifible Creatures: Which Gifts being as is before hinted, misapply'd and wickedly practic'd in Selfbood, Pride and Vainglory; The Divine Mark and Character which the Lord of all Beings had framped on thy Heart, is obliterated and ras'dout; and fo thou art now become more miferable, forlorn and helpless than any of the Undergraduated Creatures. Lift up thy dull and cloudy Eyes, and clear up thy dimm Sight; awake from thy drowzy Stupidity, and behold the ever Bleffed Creating and Preferving Power of the Almighty, in, through and over all those wonderful and amazing Beings which are beyond number. Confider and behold the Earth and her everteeming Womb, and the vast numbers of her innocent, beautiful Children and Silent Off-fpring; all filled with the Invisible. Spiritual Powers of our Creator, whence proceeds their still, sedate Motions, Vertues and Ornaments, which preferves both Man and all the other Inhabitants of the Elements : Alfo confider the great Element and Friendly Power of the Air, and the excellent Qualifications, Beauty and Ornaments of her Inhabitants, who feem to be as much Heavenly as Earthly. Element is the very Key of Nature, and the Pleasure of every Life; from whence proceeds all Tones, Sounds, Voices and Harmony; which the volatile Troops of those spacious, airy Plains do by their Harmonious Notes Demonstrate. Also consider the Liquid Regions, which contain the Seminary Vertue and Powers of every Being, whence all Growth and Vegetation take Birth; and all the variety of the wonderful Beings of the Scaly Shoals therein contained: Confider likewise, that potent and

as it were unbounded Element the Fire; by whose Vital and Warming Power all things are preserved and continued; which is the Delight and Pleasure of every Being or Creature. Also confider and regard the Heavens and Spanoled Regions, where the infinite number of Glorious Luminaries plac'd there by the ever Bleffed Creator continually Shine; there being no Night or Earthy Globe to hide their Light, or diminish the Lustre of their Beams: There is no such thing as Old Age, nor no Cradle Companions: but all those wonderful Bodies are Youthful Vigorous and Permanent, and as it were unchangeable; as is clearly demonstrated by their perpetual Motions, exact Orders, Settings and Rifings, Configurations and forcible Influences in and over all visible Things and Creatures: changing Times and Seafons, Night and Day. Heat and Cold, Dryness and Moistness; and by and through the Divine Hand and Spiritual Power of the Creator, govern and preferve all Sublunary Creatures. Now we fay if Mankind would but give himself the leifure to contemplate those wonderful things, all which are within his View if he would but open his Eyes. how then would it be possible for him in the Sight and Face of all those amazing Powers and Vertues of the great immense Creator, to be so Impudent, Bold, Fearless and Blasphemous; as to take the Great and Powerful Name of the Creator fo frequently in his Polluted Mouth on every Vain Occasion, even in Revelling, Gaming, Drunkenness, foolish Jesting and horrid Now any Judicious Person would think that if Man had any confideration or true thought, or the Fear of the Lord in any degree before his Eyes, or did truly understand and diffinguish what was for his own Peace and Pre-

Preservation, or that Christians were real in the Belief of that holy Religion which they profess and pretend to observe; or if any of the more common Vertues did possess the Minds and Souls of Men, that then it would be impossible for hem, fo eagerly and in fuch earnest to commit fuch Villanies and Outrages against their Maker, Themselves and all the eminent Powers of the Lord. Now what should hinder Mankind from the Confideration and Meditation of his Maker; feeing he appears in his Spiritual Motions and Operations, in all those foremention'd great Visible Powers, which do all observe that Eternal Law, Method and Order which was at first Ordained them by their Creator; and accordingly they Midwife all their Off-spring and Children, and diffuse their Vertues by which all Creatures are Sustained and Preserved, and every thing is done in Time and Season; and all in a Sweet, Meek, Silent Method, without Noise, Violence or Oppression to any Creature ; e= very thing performing its Duty, and answering the end of its Creation. Man only being Degenerated by his Violent courses of Life, breaking all the Limits and Bounds of Order and Equity, and divefting himself of Humanity by his Uncleanness and Violence; Killing and Defroying, or Oppressing not only those of his own kind, but all other Creatures, whose Peace he daily diffurbs as well as his own; by which he is become the common Enemy and only Peace-breaker in the Universe: And by many forts of Inventions and violent Arts which he has fought out, is become the Universal Plague and Tormentor of all Things; but at the same time, those his Cruelties draw down the Divine Vengeance on his own Guilty Head, as too frequently appears by the Wars and fierce Butche=

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ries daily committed one against another. So that his own Peace is continually diffurbed by his Violent Practices and Wicked Courfes of Life: But notwithstanding all those unclean abominable Practices and intemperate Violences, and cruel bloody Outrages; yet they would be accounted good Christians, for they can Pray and Worship one hour, and Curse, Swear and Blaspheme the next: Nay, many of them do it facceffively as it were, in two Breaths; tho' no. thing does fooner kindle the Divine Indignation and Displeasure, than the taking his boly Name in Vain: Which all who fear their Maker, and defire to walk in the order of his Law, ought to remember in order to shun and forbear it. And they should endeavour as much as in them lies, to imitate the great, equal and universal Preserver of all Creatures: For the great Step and direct Path to the fear and awful Reverence of God, is to Meditate, and with a Sedate and Silent hush, to turn the Eyes of the Mind inwards; there to feek and with a fubmissive Spirit, wait at the Gates of Wisdom's Temple; and then the Divine Voice and Diffinouishing Power will arise in the Light and Center of a Man's-Self. For all that can be underfrood and known of God, is compleat in the Minds and Intellectual Powers of Man; and therefore he who understands and knows his Creator in himself, doth also know, understand and diffinguish him in all outward Things, both visible and invisible, And on the other Side, he who doth not know and understand the Lord, and diffinguish the Great and Bleffed Voice of Wisdom in himself, cannot nor dothnot know him on the Powers of the Universe. And for this very cause, Religion without this inward, tafting, fmelling, feeling, feeing, hearing

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ing Understanding and Knowledge, consists only in a contrived Form of Words and well Framed or Methodiz'd Discourses; which notwithstanding are not convincing or fubftantial, as not being Built on any certain Foundation or folid Principles, and therefore are of very little effect; as is but too apparent by the Practice of the greatest part of the World: For whatsoever is to be known of God and his Law, is effentially in a Man's-Self; but that Knowledge which comes by the Words and Voice of another, is as it were Foreign and a Stranger: And therefore Teaching and Preaching ought to direct each Perfen to the Voice of Christ and Wisdom in their own Souls; for the boly Word is near every one even in their Mouths and Hearts, as the Great and Self-Learned Apostletells us. Besides, there is no outward Thing or Power can overcome or command any Perion either to Vertue or Vice; for the Property which governs the Tongue, and commands and directs over the Actions of Life; is from within and not from without. therefore all the Pious Branches of the Christian Religion, and the practical Power thereof mult proceed from an inward Ground, the distinguishing understanding of an inlighten'd Mind and Intellect; whereby the Thoughts, Words and all the Communications, Practices and Methods of Life are Composed and Corrected. For the Voice of Wisdom which dwells in the Center of a Man's-Self, is the fafest Guardian, Watchman and Centinel which can only diffinguish betwixt an Enemy and a Friend; that is, between good and evil Thoughts and Imaginations: And what Person soever submits to its will and desire, Dictates, Motions, innocent gentle and meek Power; his Thoughts will not be suffer'd to be Created into Words before they be throughly R 2 ex-

examin'd by a Silent Sedate Pause, Meditation and Consideration: Now there are no People in the World fo inclin'd or accustom'd to much Talking or a Multitude of Words, which are too generally Impertinent or Wicked as We Europe. ans; who have taken greater Pains and been far more industrious in the Study of Words and the Orders and Methods of Speaking, than in the fearch of True Principles or the practice of the Vertues arising from thence: For Words and the Composition and Transposition thereof, are as it were infinite; but true practical Principles are but few as we have shewed before, and are all incircled in a Man's-Self, and are one and the fame in every Man throughout the whole World; being univerfally the true and only Foundations to the Knowledge of God, of his eternal unalterable Law, and of our Selves. And he that is endued with any competent degree of this Wisdom, hath obtained the Universal Language; That is, he can Discourse and Speak to every Man in his own Tongue, because all Men of all the feveral Nations in the World are made and compounded of the same Principles and Materials; and tho' their Complexions, Manners and Methods are various and differing, nevertheless their Compositions and Spiritual Powers are the same; and one Man is in every respect as much the Image of his Maker as another, notwithstanding the difference of Education and Custom. And for this cause, all the Philosophical Ancients did unanimously agree that the Knowledge of a Man's-Self, his own Complexion and Composition, is the Supreme Wisdom and the Foundation of true practical Religion, and of the right Worship of the ever Bleffed Creator. For whosoever hath this inward effential Understanding and Power of Distinguishing, is endued with that

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that Beautiful Religion which is univerfally acknowledg'd. For if a number out of every Nation who are all Strangers to each other should meet together, and tho' they have been Educated each of them under differing Customs and Religions as to the form of Worshipping; nevertheless, if those Strangers be skilled and endued with the Knowledge of God in themselves, and distinction of their own intrinsick Principles; they will then all readily agree in the Principles and practical Branches of Religion and true Service of their Maker. For all Knowledge which proceeds from the Grand Fountain, and Spiritual Powers and Qualities, let the Branch be what it will, whether in Religion, Sciences or Arts: Yet as proceeding from certain undeniable Principles, there is always agreement about it, and the Masters thereof are steddy, constant, immoveable and unchangeable, like that unalterable Fountain from whence Originally they have taken their Birth. This appears by the great Science the Mathematicks and all the interior Branches and Arts proceeding from its Principles; which Principles are effentially in Man, and flow from the Principles which are the Materials whereof Man is compounded, and by which he is moved, acted and operated: Tho' there are very few who know any thing of this, or are in the least sensible thereof; for the first Ideas and Original Model of every thing which is brought upon the Stage of the World by Man, is in his Mind or Intellectual Spiritual Powers; which are Midwiv'd into Visibility or Corporality by the great Creating Faculty of Words, and from Words into Actions or Material Circles, Figures or Models. And for this cause, all such Sciences and Arts have not only an universal tendency, but are understood in all Countries, tho R 3

tho' the distance be never so great. So that he who is Skilled in any Branch of the faid Science, is understood in all parts of the World, where the fame is known and practiced. Are not the Compositions of Musical Harmony Composed by Englishmen, understood and plaid at Sight by all Foreigners? The like is to be understood in plain Sailing, and every other Branch of the Mathematicks. The French, Italians, Germens, Chinese and all others agree therein, and understand one another; because the Principles are the fame from whence they all Learn: Tho' the Teachers are all many thousand Miles distant and never had any Communication together. Whereas in Languages and Tongues it is quite otherwise; there is no Universality or Agreement there, but all is Confusion, because they do not proceed from the Composition of a Man's-Self; nor from Certain or Original Principles, but are uncertain and are midwifd into Being in every Nation as it were by Chance, by the Inventors of the several Arts and Trades; and therefore those Words and Terms of various Things are understood only by a certain number of People, who Communicate together, and none else: For in other Nations the same things are call'd by other Names altogether of a different Complexion. And for this cause, the dividing of the Languages is call'd Babel, which fignifies Confusion: For at that time, by Ignorance, Blindness, Sin, and by Man's subjecting himself to Violence, Intemperance, Uncleanness and many other Crimes, which deprived him of the great Illuminating Knowledge of God in himself; He became a Stranger to himself and the Principles whereof he is made and Compounded. And for this reason, his Language is not only accidental, but his Government and Religion are likeace,

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likewise by Chance, and liable to all the Changes and Strokes thereof, as we shall farther demonstrate in our following Discourse of Sciences, Arts, Trades and Languages. For it is most manifest, that Religion and Governments too as they are manag'd and practic'd, are built on Tottering, Fantastick, Imaginary Foundations, and not from Substantial, Solid Principles; which is that which makes them fo Various, Mysterious and Disagreeing: But the Authonity and Strength which they obtain over the Minds of Men, through Education, length of Custom, Examples and Presidents, is as it were unaccountable and beyond Comprehension. All this being rightly confidered, diffinguished and understood; it will not appear strange that there are fuch great Fends, Quarrels, Fighting, fo many Violent Oppressions, fo much Human Blood Spilt, and so many Noble, Fertile Countries laid Waste and almost Desolate; together with a long black Train of other Intemperances, Uncleannesses and Disorders, both in Thoughts, Words and Actions, to the highest Dishonour of God, our ever Bleffed Creator, and all his great Creating and Preserving Powers. And all this our daily experience doth wofully confirm to the great Unhappiness and Misery both of Mankind, and of all the innocent Undergraduated Creatures. therefore the first right Step towards the Fear of the Lord, and true practical Religion, is the Knowledge of our Bleffed Creator, and his Laws in our Selves; which Wisdom and Understanding is essentially Written on the Tables of every Man's Heart, and the Intellectual Powers of his Mind and Soul. And for the same reason, whoever has this Knowledge of the Lord in himself; isimmediately furnished with those the Richest of Wares, and the Noblest Treasure which will R 4 never

never fail them in the Day of Trouble; but will support him in this World, and bless him with a happy Eternity: For if we do but feriously confider with our Hearts lifted up to the Contemplation of the Creator, and with a Silent Well. Disposed Mind, observe and meditate the Order and Specifick Vertue and Power of every individual Thing or Body, and would with a diffinguishing Judgment Penetrate into those Things: we shall then find and fee that the intrinsick Vertues, and also the contrary Properties are all incircled and lay as it were covered and occult in the very Center of each Body or Thing. And for the same cause and reason, if any Perfon would discover the Vertues of any particular Herb, Tree, Stone, Metal or Animal, he must apply himself to that very Thing or Body, there to diffinguish the Composition, Complexion and Original Principles thereof. Which Understanding and Wisdom will render him in some degree, that is, according to his Knowledge and Gifts, able to separate the Vertues and innocent, useful Properties from the Harmful, Crude and Vicious. So that there can be nothing more clear and plain, than that the compleat Strength, Power and effential Vertues and Vices of every Specifick Thing or Body is placed in the very Center of fuch a Body. If this were not fo, none of the great Beautiful Bodies or Things could ever have arrived to or have obtained individual Bodies: For all things do increase, grow and multiply by the intrinsick Spiritual Power of the Diwine Word, the Creating and Preserving Hand of the Lord. The like is to be understood of Man, who is far higher Graduated than any other visible Creature, and is endued with proportionable Gifts: And therefore if any Perlon would find out the Vertues and Beauties wherewith

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with the Creator has endued him; he must turn the Eye of his Mind inwards, and submit to the Council of the Spirit of the Lord, call'd the Light of the World or the Voice of Wisdom, and with a Meek, Sedate Silence imbrace her soft Calls; which will lead Mankind into the very Fundamentals of all Self-denial and True Religion; and the Practice of Piety and all Vertue, Cleanness, Temperance, Patience, Meekness, Mercy, Charity, Innocency in Meats, Drinks, Conversations and Imployments; and stir him up to imitate his Creator in all his Laws. So that Silence and Submission to the Hand of the Lord are Vertues of the first Magnitude, and a great Step and Inlet to all Saving KNOW LEDGE.

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OF

METALS,
EARTHS,
STONES,
VEGETATIONS

FRUITS,
GRAINS,
and
SEEDS.

Their Complexions, Uses, Grossness, Fineness, Vices, Beauties, and Intrinsick Value.

First, OF Iron: Which hath the first place of all Metals; being of more Universal Use and Benefit than any of the other Six, tho' not of fuch Intrinsick Value, Beauty and Excellency; as being crude, earthy and barsh, subjected to Decay and Corruption. But notwithstanding those Defects and rusty Qualifications, it is of great Importance in its Uses to Man: And the Creator of Universal Nature, and of all useful Things and the contrary; has bestowed and given plenty thereof. Next to this Metal comes in Lead, which is of great Use and Benefit to Mankind, but far inferior and less general than Iron; both which are of small Value, tho' of fuch great Importance in their Various and Universal Friendships and Service. In

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In the Third place comes in Tinn or Pewter. This Metal is several degrees Superior in its Fineness, Intrinsick Value and Beauty to either Iron or Lead; but less useful than either of them, more especially than Iron, which may be bought for 12 or 14 l. a Tunn; that is, 12 or 14 s. the Hd. and Lead at 11 s. p. Hd. Tinn from 3l. 10s. to 4l the Hd. that is, Six times the Value of Lead or Iron; tho' it be not the hundredth part so useful and beneficial as Iron: But its Value proceeds from its Fineness, Intrinsick Beauty, and its not being so common, as not being found in such great Quantities.

In the next place is Copper, which is a more Valuable Metal than Tinn, and of greater use in all the Arts and Trades performed by Fire; and as it is 2 or 3 degrees higher Graduated than Tinn in its Intrinsick Properties; so its Value is in Proportion, it being worth from 16 to 18 p. Pound, and sometimes more, which is double the Price of Tinn.

In the Fifth place is that Light-headed, or Nimble, Slippery Gentleman call'd Quicksilver; which is naturally endued with many Intrinsick Excellencies and Qualifications, particularly in Medicinal Operations; but its Uses are known but to a very sew. But this Metal is neither in Quality or Quantity so beneficial as any of the foregoing, but at the same time is of more Value than either of them; and without doubt its inward hidden Virtues are in Proportion. This Metal in the Country where it grows is of double the Value of Copper, tho' far Inserior as to its Serviceableness in the Preservation of Mankind.

In the Sixth place is Ranked that Beautiful and Uleful Metal, Silver; which is many degrees Superior not in its Universal Benefits and Uses, but in its Native Beauties and Intrinfick Virtues and Excellencies. From whence Springs the Value of every Created Thing or Creature: And tho' Iron be one hundred degrees more Ufeful and Serviceable in all Countries and Places where the Schools of Sciences and Arts are practiced; Nevertheless three Ounces of Silver is worth one hundred weight of Iron, which is fo Universally Useful a Commodity. So Great and Beautiful are the inward Virtues and Excellencies of this Metal call'd Silver. It is also to be observed that the Scarcity or Smallness of the Quantity helps, or is one Motive to advance the Price and Value of any thing.

In the Seventh place comes in the Captain of Governour of all Metals, that is Gold: Which doth in its own Nature surpass all the other Six, both in its Beauty and Intrinfick Value, Power and Virtue: As much as the Great and Glorious Eye of the World call'd the Sun, doth furpass and excell all the inferior, lesser Stars and Luminaries of Heaven: Not sor its usefulness or benefits it brings to Man, but for its inward, hidden, native Beauties and Excellencies which dwell in the Center thereof. So that the great Value and Esteem Men have for this noble Metal, is not Originally from the small Quantity of Scarcity thereof; but from the Intrinsick Virtue before mencion'd: Tho' the smallness of the Quantity and the difficulty to come by it, and its procuring all the Necessaries and Beautiful things of this World do without doubt, encrease their ardent Zeal and strong Desire of obtaining it. More especially since Man hath so deep!y

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deeply depraved and funk himself into Ignorance. Pride, Vain-Glory and Intemperance; all which Diforders Gold and Silver feed and advance in most or all Places and Countries of the World where Men give themselves to Viciousness. And that is it for which Fools and Mad-men efteem and cover these Metals, and not the hidden. infide Powers and Excellencies: For Ignorance, Selfishneß and Intemperance cannot, nor never do esteem or value any Thing or Creature for the excellency of its Intrinsick Properties; but they do it either for their outward Beauties, or because they will procure or purchase and satisfy their Luxury and unreasonable Desires. But Originally the great Esteem and Characters of Value did arise and proceed from the superior Powers and dignify'd Virtues, wherewith the ever Bleffed Creator has endued things; which Virtues eccho, and by an abstrufe Method and unfeen Sympathetical Power incorporate with their Similies in the Minds and Intellectual Magical Powers of Men's Souls. Whence as is hinted before, did proceed those natural inclinations and esteem Men have for Beautiful Things, and not from their uses in the groffer Methods of Life, or any real Benefits, Support or Preservation they afford: For Man being endued with the true Nature and Properties of all Intrinsick and Extrinsick Beauties and Virtues; they do by a fecret Method, and as it were unknown Power, penetrate into the hidden Chambers of Nature, and there Confederate with their Similies; for therein is the highest Pleasure and Joy of all Corporeal and Incorporeal Beings or Creatures: There being as great a difference and graduation of Excellencies, Beauties, Virtues and Vices in Metals as there is in Animals. And therefore according

ding to the Degrees of each Thing or Creature the Value and Efteem do proceed: For this very Caufe and Reason the Wise men of all Ages. as well as Fools, had always a great Efor all Excellent Beautiful Things and Creatures; for whatfoever fome may think or imagine, the intrinfick Beauties and Excellencies, whether in Animals, or Inanimated Things or Bodies, have an Inward, Charming Power attracting the Desires of Men of all Capacities; fo that those Inside-Beauties obtain the Ascendant

or Government in the Hearts of all Men.

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Though fome have degraded and spoken lightly of those Attractive Beautiful Things, through Ignorance, Intemperance, Diforder; and others through the want of Wisdom and Underfanding, have apply'd them to wrong Uses and Purposes, contrary to the Grand Charter and Laws of the Ever-Bleffed Creator; and therefore those Heavenly Paradifiacal Beauties and Vertues, instead of a Bleffing are become a Curfe: For as we have on occasion often said, That the more excellent any Thing is in its own Native Vertues, the greater is the Sin against the Creator, when misapply'd; and the Dishonour the greater to the Great Lord and All-wife Creator of the World, who hath given all Things which ferve and contribute to the Well-being, Support and Prefervation of the Corruptible Gross Man in great plenty, so that they are easily to be acquir'd; but all Excellent Beautiful Things, which are endued with Paradifiacal Heavenly Vertues and Properties, wherewith some Things are infinitely endued more than others; and those which are endued with the most, are the scarcest; and the rest in proportion: And in what Things foever those Excellent Paradifiacal Qualifications abound most, they are of the greatest value, and most esteem-

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ed; though they are not so beneficial and use. ful for the Support of the Health and Life of Man, as those Things and Creatures which are endued with lesser or sewer of those Heavenly Paradistacal Properties; as is clearly demonstrated and instanced in the foregoing Discourse of Metals.

Of S T O N E S.

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Stones do far exceed Metals in their Variety, being, as it we, unbounded in their Numbers and Qualifications; and they are of as many Complexions as their Great Mother, the Earth; so that there is no renumerating them, and therefore I shall only nominate some sew of the most useful, and some of those which serve for Beauty and Ornament, Viz.

Rag-stone, or Free stone, Which is easie to be had in great quantities, and cheap; and is most useful and beneficial to Man; that is, to build Houses, Which have the second place for the Support and Preservation of Mankind: Meats and Drinks having the First; Houses the Second;

and Cloaths or Raiment the Third.

This fort of Stone is likewise for the Building of Walls, and many other Stately Ornamental Superstructures; so that it is most useful, and contains both Beauty and Pleasure, through the Industrious Hand of the Skilful Workman; and this Commodity is as plentiful as it is necessary: But on the otherside, when men would have Stones which are intrinsically endued with vertue, beauty and ornament, and, as it were, with Heaven's

Heavenly Qualifications, they are all both fcarce and dear ; though, at the fame time, they are of no use and benefit as to the support and prefervation of the Corrupt Material Human Natures far less than the Beautiful Metals before spoken of; and yet they are much dearer, though they are less beneficial. And what we have said of that Universal Metal, Iron, may be said of various forts of Common, Useful Stones, which may be bought from 2 s. to 10 s. a Tun or Load; though they are the Stones the most useful for the Conveniencies of Man. But accordingly as each particular Stone is endu'd with any intrinsick Ornament, or Outward Beauty, or can be made use of in any Art or Trade, to advance the Beauty of another Thing, the Value and Price is advanced in proportion: As that which is called Laps Azure, or the Blue-Stone; which is of no other use than to advance Beauty; it being used in Gold-Rings: which, if it be good, is worth 7 l. per Ounce. This, and many other Stones, are of no manner of real use or benefit, but for Beauty and Ornament. Also such as have, as it were, for their unaccountable hidden intrinsick Vertues and Powers; obtained the great and noble Name of Precious -Stones; as the Diamond, and many other endued by God and his Hand-maid Nature, with fingular Gifts, and sublime Qualifications; which, as we have faid of the Supreme and Exalted Metals, do by a Sympathizing Ecchoing, Vertue and Power penetrate and awaken the Inward Beautiful Principles and Sublime Properties of the Mind and Soul; from whence proceeds the great Effeem and Value Mankind has for needless useless Beauties; as one may properly call them, when we confider and have telpect only to Things that are uleful and ne258 Of Metals, Barebs, Stones, Vegetations,

ceffery for the Support and Preferontion of the Earthly Life; as Ments, Drinks, Houfes and Cheather to which Uses none of those highly graduated and enobled Merals and Stones are applicable: And for this Cause many, and who are defiron too to pass for the most wife and fober, have flighted those great and most noble Metals, and ornamental beautiful Precions Stones, and undervalued them as though there were no more intrinfick Value, Excellency of Power in them than in Common Stones, but it was because their Eyes were too dull or shortlighted to diffinguish and penetrate the Complexion of them; which is no wonder to any feeing Perfon who confders, That they did not, nor do not know, nor in the least degree understand and distinguish the True Principles and Furniture of their own Houses; that is, the Divine Intrinsick Powers and Qualifications in themselves: For where the inward Eves of Mens Minds and Intellects are not clear, but benumb'd and frupffy'd with Errors and Evil Customs; there nothing is rightly valued or used, but all is apply'd to Evil Purpofes, and to advance Pritte and Luxury.

Now if we turn the Eyes of our Minds inwards, and examine the wonderful variety of Earths, and their useful and beautifying Qualifications, then we must in some manner say over again what we have discoursed of Means

and Stones ; Viz.

The Common Earth, by whose Power and Vatue all esteful and beautiful Vegetations, Fruits and variety of Grains and Seeds are midwived into Visible Substantial Beings for the Universal Subsistence and Preservation of Men and Beasts.

Now the Earth which serves for those great Purposes, and produces those absolutely necessary Ty Accommodations, is cheap to a Proverb; when 15. the

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at the fame time, various forts of other Earths which will bring forth none of those delightful preserving Fruits and Utenfils of Life are fold by the Pound and Ounce at very dear rates, when Tun of the other may be had for 2 or 3 s, but those Earths are made use of to advance several forts of Ornaments by Dyers, Painters and many other Artists and Tradesmen, and are of no other use or importance but to imitate the Complexions and Beauties of Animals, Minerals, Vegetations, Elements, and the like; in which Beautifying Arts and Trades many Thousands are employ'd; for all Persons have reason to believe; that all Ornamental or Beautiful Things which adorn and chiefly serve to beautifie Things less ornamental, have a fublime Birth, and do carry in their Complexions a Glance or Divine Ray of the Caleftial Paradife, and therefore have in their Bosoms a Commanding Power over the Affections of Men. But most Men being altogether ignorant of those Implanted Vertues and Uniting Lovely Properties, do not perceive nor dithinguish in themselves from what Spiritual Power and Quality they do arise and proceed; and for that Reason they do not give the Great Author and Bleffed Creator of all those Amazing and Wonderful variety of Beautiful Things, the Glory and Praise thereof, but either flight them, or apply them to Pride and Self-bood; to that those Excellent and Extraordinary Things are generally made the Tools and Leading Cards to Evil and Flagitiou ne S.

The Furnitures and Products of the Earth are wonderful and amazing in their Figures, Forms, Shapes, Variety of Natures, Complexions and Beauties, whereby is declared and manifested the Great Ever-living Creating and Preserving Power of the Bleffed Greater, they being all made for his

Eternal

260 Of Metals, Earths, Stones, Vegetations,

Eternal Honour and Glory; as also for the Subsistence and Preservation of his Off-spring, the Chil. dren of the Earth and Elements ; in whose Womb is contained the Seminary Powers and Vertues of all those Great Wonderful Beings which make their Yearly Appearances all in Due Orderly Method: they all keeping and observing their Limits. Times and Seasons, which is performed, as it were, by an Eternal Hush, or Soft Silent Power; by which Holy Order all the Spiritual Invisible Salnitral Properties do by the Divine Word of the Lord continually create, cloath and incircle themfelves with Corporeal Visible Bodies, even to the aftonishment of all who are endued with a Diflinguishing Eye of Understanding: And as the Progeny and Children of the Earth are numberless, and the variety of their Signatures and Complexions infinite, thereby is manifested the wonderful variety of the Operations of the Invisible Powers and Qualities, which lay hid in the Silent Magia of this Great and Unaccountable Element the Earth; Which tho it presents it self and appears in a cold dark melancholy Dreft, and unpleasing heavy Body, yet it contains the true Nature and Propertys of all Visible and Invifible Things and Creatures. Now that part of the Stony Property which Men make use of on all common Occasions; and to defend themselves from the unequal turbulent Operations of the Elements represents Man in his present Fallen State or Degeneracy, by their cold, crude, hard, rough harshness.

And those Lights of the Earth, call'd Precious-Stones, do aptly represent Man in his Original Sublime State of Innocency and Well-doing; for those Stones are the Stars of the Earthy-Globs, and do in some degree resemble by their Dazling Lustre, the Calestial Luminaries, or Lesser Stars; 5, bfi-

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and, as we have hinted before, have a near affinity with the Paradifiacal or Sublime Properties of the Human Nature; from whence arises and proceeds the great Esteem and Value Men have for them; though if any one man should have half the most Precious Jewels in the World, notwithfanding their High Birth, and Heavenly Qualifications, he could not fuffain, feed, cloathor preserve himself therewith, for one Day, from the Injuries and Depredations of the Elements; but Man must be beholding and have recourse to crude raw corrupt Earthly Things for all his Accommodations; they being like himself in this his Corrupt Mortal State, and having a near affinity with him: Not but that there still remains a Thread of Life in the Mind and Intelledual Powers and Principles of Man; that is, a Heavenly Paradifiacal Property, which defires and longs after Vertue and all the Innate Essential Excellencies of Things; but those Good Desires are so choaked up by the Pestiferous Weeds of Custom and Education, that there is but a small number of those who adhere to this Voice or Crying Power of their Minds and Souls, call'd by the Ancients, The Voice of Wisdom; whose Birth is Divine, and therefore is the True Oracle, which is always ready to give Necessary Advice in the Center of each Man's Heart; which being adhear'd to, will compais and bring all the Thoughts and Imaginations into agreement and due order, before they are created into Words; which is the Right and only True Method of Governing the Tongue.

But, on the other fide, The dark gross cold Earth is nothing esteemed, valued or desired, though she is the True Nurse or Mother, which by her Ever-teeming Womb nourishes and prelerves all the Inhabitants of this Sublunary

World

World. So that it is most clear and evident to every distinguishing Person, That every Specifick Thing or Body which is endued with any glimpse, or the smallest Property of Paradise, or any Heavenly Qualification, is most esteemed, valu'd and desir'd, though it serves for no other use but Ornament and Beauty: Which Eager Desire after Illustrious Beautiful Things, springs from certain Heavenly Powers and Qualities inherent and essential to Men; though they know nothing of those Properties which eccho from within; that is, from their Mind and Intellects, to their Similies without.

All this is unaccountable to most Men, they being Stangers to themselves, and not distinguishing Vertue from Vice, do most inconsiderately, either slight those Paradisiacal Beauties and Vertues, or misapply and abuse them, to the great dishonour of God, hurt of their Neighbours, and destruction of themselves.

So great and numerous are the Cruel Evils and Mischiess of Ignorance, Selfishness, Inveterate Traditions and Commanding Customs, the Power and Authority whereof sew Men are able to ressist, but are more or less hurt thereby. So deeply is Mankind degenerated, and so remote from the Divine Vision or Knowledge of God, either in their own Souls, or in all the wonderful Things and Creatures wherewith the World is silled.

And therefore, as we have in feveral of our Writings, so we must again press Man to mind, and to have special regard to the Ingrasted Word of the Lord, which only is capable to correct and govern him in his Thoughts, Words and Actions, and to teach him what is good and useful, and the contrary in this World: For by means of this Sublime Spirit of Eternal Life, Man may

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may arrive at True Wisdom, Knowledge and a Difinguishing Understanding, both of himself, and of all Visible and Invisible Creatures or Created Beings.

And therefore the Knowledge of God's Laws in the Human Nature is the first True Step to all Divine and Human Wisdom; because, within the Circle of a Man's felf, he being the Image of the Creator, are contained all the Mysteries, Principles, Properties and Qualifications of all Things both of Time and Eternity: And if this were not fo. Man could not rightly be stiled, The Compleat Likeness or Image of the Ever-Blessed Creator.

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Great Off-Spring and Fruits

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EARTH

HE Product or Progeny of the Earth Fruits, Grains , Seeds , Herbs , Trees and other Things, are unaccountable, and far beyond all Human Numeration: And their Forms, Figures, Vertues and Uses are most wonderful and amazing to all Persons of Understanding: And all those Things which serve for the Support and Preservation of Man, and all other the Inferior Creatures, are most numerous, plentiful and easie to be procured. But on the other side, those that are beautiful, and endu'd with the Charming Properties of Paradife, and feem to have a Heavenly Birth, are not only much more scarce and harder to be procured, but also less useful to the Human Nature.

First. Grass, Herbs and various forts of Fruits which the Earth brings forth naturally without dressing, are plentiful, free and common to all the Inserior Animals, by which they are maintained and supported in Health, lusty and vigo-

Of the Great Off-spring and Fruits,&c. 265

rous, as it were, to a Miracle; fo that the Earth is deck'd and cloath'd with that Universal and Beautiful Colour, Green, of which there is great variety, and yet all beautiful and plea-

fing to the Beholders.

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Next to these follow a great number of Noble Innocent Fruits, Grains and Seeds, most of which are by the Industrious Hand and Skill of the Husbandman drefs'd, increas'd, multiply'd and advanc'd in ther Virtue, and Properties, by which they become more noble, beautiful and These likewise are useful to the Human Nature. eafy to be procured, being numerous, and in great plenty, and by their nourishing Virtues Mankind is univerfally preserv'd.

Next follows the great numbers of most noble Structures, and beautiful Buildings and Edifices of Nature; The unaccountable and wonderful varieties of Trees, whose Uses are highly beneficial to Men, more particularly for the building of Houses, to secure them from the Injuries of the Elements, and innumerable other Services they are put to, not only for real Use and Benefit, but Delight, Ornament and

Beauty.

Also those Mounting Vegetations do supply Man with that Inspiring Element, and Warming Quality of Fire; the Use whereof is univerfally profitable for the preparing of Foods; which have the first place of all other Things; and therefore this CommonBleffing ought to be highly regarded, and the Free Bounty of the Ever-Bleffed Creator praised for his Eternal Unbiaß'd Unbounded Mercies to all his Creatures, more particularly to Man; who by his Folly in transgreffing the Laws of his Maker, has render'd himfelf the most forlorn, needy and indigent of all Creatures; and for the same Cause he is for-

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ced to apply himself to Sciences, Arts and Trades for the support of his Life; whilst the Inferior Undergraduated Creatures, by following and observing the Dictates and Laws of Nature. want but a few Things, and those their Bounteous Mother provides and dreffes to their Hands; but degraded Man wants many Things, which cannot be procured without Labour, Care and Art. However, all those Supporters and Preservers of the Corrupt Human Nature are plentiful and much easier procured than any of the Beautiful Ornamental Things, which are but of little Use and Benefit to the present State of Man, notwithstanding their Native Beauties are fo fublime; but though those fine things are not much useful to the present Condition of Man, yet they are dear, and much defired, because of the Powerful Energy of the Paradifiacal Properties implanted therein; whence those Inclinations in Men do arise: For in the Human Nature lies hid the Pearl of great value, as Christ calls it; which prompts and movesthe Defire after those outward Beauties by a Sympathetical Inclination, as it were, unknown to most Men. And for want of True Understanding and Distinguishing, those who do obtain those Sublime, Ornamental, Beautiful Things, appropriate them most what to Self-hood; fo that instead of being a Blessing, they are a Curse in their Ules.

Note, That there are a great number of Brave Noble Fruits which are endued with Admirable Properties, and yet are not so beneficial in their General Uses and Service to Man as others of a meaner Complexion and leffer Va-

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There are likewise various forts of Beamiful Greens and Flowers which are very dear, though they serve for little or nothing but Ornament

and Beauty.

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Likewise the various forts of Wood, which are either ornamental in their own Nature, or whereof Beautiful Things are made by the help of Art, are all very dear, many of them being sold by the Pound, some by the Ounce, at considerable Rates, and yet are only useful in Medicine or little Private Ornaments; so that their Services are little worth in comparison of Building and Firing.

There are likewise various forts of Wood, wherewith Beautiful Colours are died, which are imported by Merchants from Foreign Countries at great Charge, and are sold by the Pound and Ounce at considerable Prices, though they are of little use to Mankind more than to beautise such other Things, as without the use of those Ingredients are unpleasing; for by means thereof, the Artist can change the Property of each Thing, and thereby advance their Inward

Beauty and Native Complexions,

Likewise Ornamental Greensand Beautiful Flowers are so much esteemed and desired, that many have to the value of 3 or 4 Hundred Pound of those Beautiful Shrubs and Flowers in Gardens or Spots thereof, not containing above Half an Acre; and shall be at more Charges in Houses and other Conveniences to keep and preserve them, than a Farmer or Husbandman shall be to plow and sow 2 or 3 Hundred Acres of Land, which may sometimes produce him 2 or 3 thousand Bushels of Wheat, Rye or some other Grain of such general and necessary Use, that without them neither the King nor the Begger could be sustained or preserved.

The

The like is to be understood of the Juice of the Grape, and many other Liquors, which are very chargeable, and at the fame time more prejudicial to Mankind than most are aware of: Will not Men give 2 s. for a Quart of Sack, and at the fame time may have the True Natural Drink call'd Water, for fetching, though it is the most innocent, and many degrees the most beautiful and preferving; as being the True Mother and Nurse of all Moist Nourisment : For in this Liquid Region is contained not only all Ornamental Moisture, but, as it were, the Seminary Power and Virtue of all Things. And pray tell me. What Liquor or Drink in the World is so beautiful and universal as Fountain Water? Whereas the Juice of the Grape, and other strong Fiery Drinks heat and cramp the Simplicity of Innocent Nature, and becloud all the Intellectual Properties of the Mind and Soul, destroying the Comely Order and Beauty both of the Inward and Outward Man: So that there is nothing fo dear as beautiful and Ornamental things which are not useful to the Corporeal Man; nor nothing more injurious and hurtful than those high Graduated Beautiful Things, when they are apply'd to Wrong Ufes, and Selfish Purposes: For being the Ornaments of the Creation, and Stars of the Sublunary World, therefore every Man who in any respect abuses or dishonours his Creator in the application thereof, must of necessity by the great Law of God, and his Eternal Charter of Nature, incur the highest Displeasure of the Almighty, who made all Things for the Eternal Honour and Glory of Himself, and Preservation and Well-being of his Creatures. And for the same Reason Mankind ought, above all things, to be watchful over his Thoughts, Words and Actions, that he be not infnar'd thereby, nor abuse the Noble Paradistacal

tal Glories and Riches of Nature, which every one may freely use to his own Comfort and Pleasure, provided he gives his Creator due Glory. and do not apply them to their own Selfib Lufts. and thereby dishonour their Maker : For those fablime high graduated beautiful Things are of far greater moment than most do imagine, as we have hinted before: And though they do not contain the Groffer Qualities of those other Vegetations, which are the compleat Supporters and Preservers of the Human Life. Nevertheless, their Complexions and Qualifications being far more noble and fublime, confequently their Inward and Intrinfick Vertues are proportionably excellent and paradifiacal; and therefore they are endued with a Commanding Power. though their Uses are so inconsiderable to the Human Life. And it is a mistaken Notion for Man to think, that he may misuse or disesteem any of God's Creatures, more especially those on whom he has stamped the Divine Characters of Beauty, because he can subsist without them, or needeth them not; for his Condition would be much the better if it did not require half the Things he is now necessitated to make use of; the need of many Things being his great Unhappiness. Besides, He ought to consider whose the World is, and all the wonderful Creatures therein: Are not they all the Care and Inheritance of the Lord? and are only given or lent to Man, that by the Benefits he reaps thereby, he might give the greater Honour, Praise and Glory to his Maker: So that every Creature and Created Being ought to be equally valuable to Man, because each Creature is the Workmanship and Care of the Ever-Bleffed Creator : And there is nothing which more shews and manifests Man's Depravity, Ignorance and Blindness, than his

his Light Efteem of any particular Thing or Creature, because they do not serve to fill his Belly, or cloath his Back, nor adorn him in any other respect, never once observing, or fedately confidering, That the Necessaries and Grand Materials of Life, and fuch as are most fuitable or agreeable to Nature, and the support of the Body, are not only the meanest, but also the groffest, and most subject to Decay and Corruption; those Things which are crude in their Qualities, and endued but with few Spiritual Vertues being the most homogenial: For which Cause all the most noble rich Fruits and Juices are to be sparingly taken, or mixed with some other Things more crude and meaner; as is known by every one who are Masters of Common Senfe: And for this Reason, all the Directors of Health have mightily inveighed against Rich Foods, and Strong Cordial Liquors, their being commonly eaten and drunk, every Age having experienc'd the Fatal Confequences thereof to those who have been addicted thereto. And we have in our Writings fufficiently demonstrated from Fundamental Principles, that those Intemperate Methods are diametrically opposite to the Law of God in his Universal Order of Nature. 100 of 20 8110

Now if this be duly understood and distinguished, men cannot but clearly see the Mistakes they are under; how gross and ignorant they are in their General Notions, and how little they understand the Inward Principles, and Spiritual Powers of Things or Creatures; and it is for want of this Inward Sight that Men disesteem and undervalue such Things as they cannot swallow down their Throats, and so turn them into Corruption.

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Those Notions are assured indubitable Testimonies of Man's Departure from, and Ignorance of the Law of his Maker, and all Sublime Things; and that the Eyes of his Mind and Soul are beclouded with the Cold Crude Harsh Earthy Droß.

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and Fredholf Mark Kirchly THE Light Edges of amsopping are It the sidelidatini balliko pose minit simila. charlence of Alms They are from, and represented the state of the engineer all Sublime, Things vand that the European he died soil and are been with the and the male of the state of th of the Body, are depending the more and; but it me one grounds, and much fithing to Decay and Counge on a there; Con as which me are as the second second by the second secon statistics are believed to publish weaponed to the territory it was not the first - was a side for any and the The second secon and the first and division Replace, at the Land country the state of the state of the probability to the state of the probability The ballonder and the control Spring (Lingue , spine here it was to be a report and estable when Add having the lead of the double to the contract Charles the state of the hove here is the sea energy to. . West and tours to our At its test flated and STANDARD TO STANDARD TO THE STANDARD TO ST Day of he will a material of the gallet

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CREATURES

THE Inferior Beafts are as various in their 1 Shapes, Signatures, Forms, Dispositions and Natures as even the very Vegetations themselves, Being endued with the same Original Principles, and proceeding from the fame Ground; only the Beafts have obtained Animation and Sen-Ibility, which the other have not; fo that the Animals are several Degrees higher graduated, and therefore ought to be respected accordingly by all that are Governours over them. The variety of those Animated Troops, and their Innate Qualifications are far beyond all Human numbring; and each Creature is endued with a particular Law of Creation and Preservation according to their Species or Kind; which Law is centrally placed in their Natures, and is Nature its felf; and therefore none of these great Unaccountable Numbers can stray or deviate from this Grand Charter, which each do never fail to intail on their Off-spring or Children. Which Things, when they are with a Silent

Paufe fedately confidered appear most wonderful and amazing; and then Man would not dare to proclaim Open Wars against, oppress, kill and destroy this numerous and beautiful Progeny, who are all the Handy-Work and Children of the Immense Ever-Blessed Creator, and do all bear the Image of his great Creating and Preferving Power; and each of them, tho' never fo inferior and mean in the Efteem of Men, do carry in their Center, according to their several Natures, the Holy Word of the Everspeaking Creator, and live, move and are preserved by his Spiritual Powers. So wonderful hath the Lord made all Things: And for the fame Cause it is one of the Leading-Evils to violate the Laws of those Inferiors, more especially to make it a Diversion or Sport to destroy them by any Tyrannical Methods; for the doing it without any other Provocation than by way of Pastime, blackens and aggravates the Evil: As if Men had so much of the Precious Commodity call'd Time, that they had no other way to pass or spend it than in Hurtful Practices, and invading the Properties of the Impount Inhabitants of the Earth, who have each of them as good a Title to the Lordships and Lands of this World, and to all the Fructifying Dews, and Sweet Influences of Heaven in all sespects as Man himself, the they have no Grants from Princes, Magna Charta, or Acts of Parliament to affert their Rights and Priviledges; neither is their Title grounded from the Power of the longest Sword, or purchas'd by Manslaughter, Devastations and the Ruin of Countries, which are the Foundations from whence most Claims and Titles to Estatse have proceeded: The truth whereof any one may find out, who looks but backward for 3 or 400 Years. But though the Titles

Titles of the Creatures be not writ in thefe Bloody, nor register'd or intall'd in any Black Characters, yet they have a more fure. lasting and incontestable Right, that is, from the Grand Chanter of God's Eternal Fixed Laws of Nature, the Preserving Power and Decree whereof makes them Free Denizons and Inberiters, befriending them with all the Accommodations of Life, with an equal hand, without

respect of Persons or Things.

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Now, O Man! confider this, and turn away and defift from those Violences against the Inferiers, and then thou wilt be in a Capacity to make peace with those of thy own Kind, which cannot otherwise be done; for he that oppresles his Inferiors and kills them, never fails, at long run, to be ready to oppress and kill those of his own Kind, for the Principles from whence Killing and all other Oppressive Violences proceed, are the fame, and are no Respectors of Persons or Species; as would quickly appear? were it not for the fevere Laws of Governments but notwithstanding the Terror of the Law, the Testimonies thereof are but too numerous.

But now when we consider the Uses and Renefits of the vaft Multitude of the Living Powers of the Creation, or the Inferior Creatures; we shall find but a very small number of them of any Real Use and Benefit for the preservation on of Man; though according to the Vulgar Notion they were all made for his Use, and therefore he does apply them arbitrarily, and to leveral Ules, hurtful and destructive not only to the Creatures, but himfelf; endeavouring byway of Pastime, and for his Sportive Divers lion, to defroy all the Winged Troops, which are the most beautiful and charming of all others; though very few of those vant Multi-

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tudes are useful to Man, provided each Creature were apply'd to its right use: For every Creature is bounded by the limited Laws of God to live within certain Orders and Methods and therefore there is no greater evil against the Creator, than for Man to break those Laws of Prefervation intailed on every Creature, and that for ever. The Ornaments and Beautiful Shapes, Forms and Dreffes of the volatile Maltitudes of those almost Calestial Creatures are much more Curious and Beautiful in all respects than those of any other of the Undergraduates Are not they cover'd and adorn'd with curious Beautiful Colours? Are not they many degrees exalted by their Tones, Voices and Harmonious Singing above all the Inhabitants of the Earth or Water, and is not their flying a Character as it were of their Heavenly Birth? And how many degrees in their other excellent Properties, do those Heavenly Troops surpass all the Earth and Water, creeping Creatures, whole Bodies are dull, heavy, and clogg'd with earth in Comparison of the Airy Regiments; who for the most part or the greatest numbers of them, are the most innocent and harmless of all other Creatures, and the least Offensive And yet those brave, noble, airy Beauties are of little or no use or benefit to Man, as we have mention'd before; if Man did as exactly observe the Laws of the Creation as they and the other inferior Creatures do theirs. But now we come to consider the wonderful Variety, Forms, Shapes, Beauties, Dispositions and innate Powers of the inferior Inhabitants of the Earth. Some whereof are highly Useful, Beneficial and Serviceable to Mankind, and others not at all; but if Men do by their Art and Fraud, take kill and apply them to fuch and fuch

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fuch uses, they prove no small detriment to themselves: The particular forts we forbear to Nominate, it being too tedious for this place they being the greatest numbers, for the forts which are useful are but few; as Cows, Horses and Sheep. Indeed Hoggs or Swine are much in use, but how unduly and unfitly we have difcoursed in another place. Now Cows have the first place of all others as to their uses and benefits, because they afford and supply Men with that noble and innocent Liquid, Milk; which being Vary'd and Manufactur'd by the Art and Skill of the good House-wife, makes many brave Beautiful and wholesome Dishes of Food; whilst at the same time, the Males of this kind Work and Plough up the Stubborn Earth and Obdurate Clods: So that from their Strength and Industry brave Crops of feveral forts of Grain, Corn and noble useful Seeds are procured for the Subliftence and Prefervation of Man. And according to their kind and the ules they are put to, they are both comely in their Forms, and fweet and clean in their Natures; excelling all other Creatures of their large Statures and Bodies, as we have fet forth in our Writings. In the next rank follows Sheep, who are the Emblems of Innocency and Meekneß; they are also highly useful to Men: Their Milk exceeds that of Cows in Quality and Vertue tho' not in Quantity; for they give but a little but it is of great Vertue and Strength, and affords proportionable Nourishment; but in regard that Cows Milk is not only very good, but likewise plentiful, all the familiar uses of Milk in Foods are performed thereby to the greater advantage of the owners. And as Oxen and Cows dress the Land, the Productions whereof supplys Man with Food: So on the other

fide, this brave Creature the Shrep, fupplys him with Cloathing as well as with Milk, but Chapt. ing obtains the Alcendent of the two. The a tweet Natur'd Creature, innocent and harm lefs: whose Tone or Voice is fost, sweet and Charming, fuitable to the Composition of the Creature, exceeding all the Voices and Tones of the other four Footed-Creatures. In the third place comes in Horses to the aid and al fiftance of Man. It is probable that fome might expect that we should have put this Noble. Beautiful Creature first, whose nies and benefits are not a few : However Cows and Sheet. tho' in their Forms and Signatures they are more mean, heavy and dull, nevertheless for the benefits they afford to Man, they deferre the first place: For Man's necessity of Life calls for three Things; Foods and Drink are the first, Houses the second, and Cloaths the third. Now Cows and Sheep furnish Man with two of them; viz. the First and Third. However Horses are of no small benefit and use to Man, as is so universally known that I need not mention the particulars. This Creature is not only endued with great Strength and Swiftness, Agility and Sparkling Spirits, but also many of them with the compleatest Shapes and beautifullest Bodies of all other Creatures; which Qualifications have fuel a Commanding, Charming Power over Mankind, that the Value of the Intrinfick Beauty and Comely Or der of Nature in Horses so compleated, is hardly known either to the Buyers or Sellers; and therefore they are fet at great prices, but the just Value is uncertain and unfixed, and depends as it were on the Humour and Fancy of the Buyers and Sellers. This comes to pals because Beauty and Ornament cannot have a truc ATE.

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true and certain Value put on them as all ofeful things have, because Beauty seems to foring from a Sublime Original; and being as it were a thin Transparent Power, is not confequently to uteful for the Accommodation of the Gross Corporeal Man. For which Reason those most Curious and Beautiful Creatures and Things are undervalued and looked upon as meer Trifles or foolish Toys by feveral : but they are fuch as are wholly Strangers both to their own infides, and the infides of all other Things. For what thing foever is of an exact Symmetry in its parts and of a Beautiful, Splendid Complexion ; be it in Metals, Stones, Earths, Woods, Herbs, Fruits, Flowers, Colours or Animals, those Things or Creatures are for the most part the least useful to the Corrupt, Humane Nature; which is not maintained or fupported by the curious Ornaments, nor by the Beautiful Shapes and Forms of those Sublime Things; but as was faid before, by crude and more groß Materials which have a nearer affinity with the lumpish Body, and consequently are more Affifting: But notwithstanding the Beauty is of fo little value to Nature, as to the support thereof; yet it hath such an inward and as it were inspired Power, that it commands Obedience from Persons of all Ranks and Capacities: For suppose that an hundred Horses pass by, whereof there are but ten Beautiful; those ten shall withdraw the Eyes of every Beholder from all the other ninety. And in buying of Horses none but such as have not wherewith to pay the Price of Beauty, or buy for fome inferior Labour, but will have particular regard to the Order, Form and Shape. And for this cause, that Horse which is Sold at 50 l. 30 or 40 thereof is given for his Beauty; T. 4 becaule

because at the same time, the Buyer might have as good a Horse for Riding or Labour; nay, many times a better for 10 or 15 1. at most: For there are great numbers of Horses which are not Beautiful, but are hard, firong and full of Spirits, and fit to perform any kind of Bulinels. which the Beautiful Horses are not. So that Beauty never fails the owner thereof, but yields him a confiderable price, notwithstanding it is of fo little use or benefit. And it is thus not only in Horses, but in all other things under the government of Man, which are Bought and Sold, and that in all Places and Countries in the World: Which could never be fo if there were not some intrinsick Value, tho' most Men as is faid before, think or know nothing thereof, but act only from Vain-Glory and Pride. For which Reason, those Beautiful Things and Ornaments feldom fail of answering the ends of the Buyers; that is, to advance Pride and Folly. A Beautiful Horse in particular shall infpire the Rider with a high, lofty Disposition fooner than most other Ornaments. So that the intrinsick Power and Vertues wherewith those Ornamental Things are endued by the ever Bleffed Creator, are never minded : For if Mankind did in any measure rightly Distinguish them, and from whence all Beauty and comely Order, and the Value and Power thereof arises and proceeds; they would not only put a high value and esteem thereon, but readily acknowledge and praise the Fountain of all those Heavenly Qualifications; for the great value, inclinations and desires after beautiful Things do Originally take Birth from the inward Beauties and Heavenly Qualities in the Minds and Souls of Men. If this were not so there could not arise any such Desires, neiave lay,

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ther could Men be Tempted to give fuch Sums of Money, run fo many hazards, and fatigue the Mind and Body to obtain fuch things, as when they have them are of no advantage direally and immediately to the Body; they not being Substantial but as it were Æthereal. But this Sympathetical Chain between outward, visible Beauties, and the inward invisible Beauties and Heavenly Qualities of the Mind and Soul is feldom or never understood or considered either by Buyers or Sellers. So that 'tis only Pride or fome Selfish Lust which makes the bargain: For Men through Blindness, Ignorance, Uncleanness, Intemperance in Meats and Drinks and Communications, and the like evil Practices of Life; fee no farther than the outward comely Form and Beauty, which they are defirous to procure only to advance Selfhood and some other lofty Inclinations. For as in Arts and Sciences to in all other things the Ignorant take the wrong handle of the Tool. So that the higher Graduated and Dignify'd any thing is, the worfer are the uses they are put to for the most part; and when they are to abus'd become the greatest Curses: Which have given occasion to many of the soberest fort of Men to speak against and decry the most Sublime Comely Ornaments and Beauties of the Creation; as also several beautifying Sciences and Arts. And the Truth tells us that it were better that Mankind should not be polsels'd of those great Paradisiacal Beauties, when we consider the many evils that Men commit or effect by the Power thereof, through a wrong Conduct and Misapplication. For as we have faid before, the more Beautiful any thing is, the greater is the evil when not used so God's Praise, who is the Fountain whence

they proceeded : And therefore every Perfor ought above all things to have an especial regard and confideration in the use of all sill blime Gifts and Holy Graces: But Mankind become to vain, ignorant and Selfish, that there is hardly any one endued by the Creator With any of the beautiful Gifts of the Mind; but fo foon as it is understood, they grow felfill, arrogant and conceited; and inflead of giving the Lord due Thanks, and acknowledging His Mercy and Favour, appropriate all to Self-bood. So that most of those excellent Things become a Curfe instead of a Bleffing, because they are not us'd for the end and purpose they were given: For he that breaks the Laws and Orders of Nature, cannot escape that great Efermal Law of God call'd Retaliation; and more especially such as turn Darkness into Light, and Light into Darkness. For fo it is for Man to apply those Noble high Graduated, Sublime and Beautiful Powers of Paradife to Selfful, Wicked Purpoles, contrary to the very Nature and innate Complexion of those Heavenly Properties: But Mankind is become to intelliperate and unclean, that he applys himfelf with his utmost Art, Cunning and Fraud to break most of all the innocent Laws of his Creator; 89proffing, turning and appropriating all things to his own falle defires and felf-conceited; mifchievous Methods, leaving no Stone unturned to effect all his Outrages, Evils and Cruelius against his own kind and all other Creatures, making even all Ornamental and Beautiful Gifts and Graces fubservient to his Lufts; tho they be the Epitome of Paradife and Refemblance of Heaven, both those within Man, and those without. And it is not to be doubted but that those outward Glories were made as for for the Eternal Praise and Homour of the ever Bleffed Creator; fo likewife for the good and benefit of his Creatures, of whom Man is the chief in this Sublunary World. New we lay if Men did with Sedate and Silent Intellects. and true Thought's contemplate those wonderful Creatures and Things, and their comety Beauties and Appearances in this lower World: they could not but afford him infinite Satisfaction, and lead him towards the Superior, Heavenly Permanent Beauties, and discover fomething thereof unto him, for the visible things of this World, do declare the invisible Powers of God as the Apostle Paul faith. And they being all made by the ever Blessed Creator, Man ought to Honour and Glorify him in the use thereof; and not to flight and undervalue, and condemn that part of the Created Beings and Things which he cannot fwallow down into his Belly, or put to any Corporeal use: And at the same time use and apply the other part to the detriment of himself and the whole, to the highest Dishonour of God; for to put no value upon any of the great Wonders of this visible World, but only fuch as we can apply to our Passions and Self-desires, or reap Benefit from as to our Bodily necessities, is to contradict the whole Frame and Order of Nature in the course of Things, and sinks and convinces Man who Styles himself the Image of the great Creator of the deepest Depravity: For if the Undergraduated Animals of all Countries belonging to the four great Worlds or Elements; the Earth, Air, Fire and Water: Fire being as it were an invisible, moving, boyling Life, which is univerfally mingled, penetrating to the Center of each Thing, being a Glance or Ray of Light, Life and Vigour, and so becomes the

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true Pleasure of every Being. Now we say if these numberless Numbers were divided into three Hundred parts, there would not on the whole appear to be more than one of them. of any real use or benefit to Man in the support of his Life, provided he lived within the Circle of God's Law, and did not disturb or invade the Natural Rights and Priviledges granted to the Creatures, according to their Species by the grand Charter of Nature, and did not put or apply them to improper uses and purposes; which whenever it is done, con-Stantly proves Prejudicial to the applyers, as we have Discoursed more particularly in several of our Writings. So that there is no greater Character of Ignorance and Blindness, than for Men to fay all Things were made for their use. Now if this were true, how comes it that they were not all suitably Qualify'd and Accommodated with agreeable Complexions, as fome few of them are; as most forts of Grains, Seeds, Fruits and Herbs, as also Cows, Sheep and Horses; which Things and Creatures may aptly and fuitably be us'd, not only to the fupport of Life, but also to encrease the Lawful Pleafures of Nature.

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Intrinsick Vertues, Beauties,

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M A N is a wonderful Creature, being effentially endued with the Spring-Head of all Beautiful, Intrinsick Qualifications; for in him is comprehended all Ornamental Vertues, as Wisdom, Knowledge and Judgment, and the Dissinguishing Powers of the ever Blessed Creator.

So that the Complexions, Natures and Qualifications of all other Creatures are placed and incircled in him: So Noble, Excellent and Beautiful a Creature is Man. And therefore he is capable of bringing more Glory to his Maker, than all the other numberless Beings of the Creation, provided he did exert the noble fublime Faculties of his Mind and Soul; and apply them to the Honour of his Creator, by a right Government of himself and the Creatures placed under him. Man's Beauties and the Qualifications wherein he excells are two-fold; that is, Corporal and Incorporeal: The Beauties of the Min have the first place, before which all outward Beauties and Vertues must bow themselves. The Beauties and Ornaments of the Mind are first a Distinguishing Understanding, whereby Man sees and discerns as it were with a Divine Eye, all the Qualities and Principles of himself; knows the Strength and Weakness of each, and how to mix and temper them, fo as to reduce them into an ecchoing due Conformity with each other: For Order and Agreement is the true Original Spring of all Ornament and Intrinsick Beauty, whether Congoreal or Incorporeal: For all outward Beauties be they what they will, do arise and proceed from an inward Glance or Ray of Sublime Light; that is, from agreeing Principles, and a certain Order or Method where the Grand Qualities all Conspire together, and Eccho to each other by a Soft, Sweet Silent Motion. Which comely Order and Beauties of the Intellectual Powers of the Mind are by approbation of the Judge and Councellours, Greated and Midwiv'd into Corporeal Bedies; that is, Words, and from thence into Actions. And the Words and Discourses proceeding from such Compessions and Order, are Sweet, Soft, Friendly and Agreeing

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ing; and are endued with an Ecchoing, Compoling Influence and Power, like the Original whence they proceeded: But Actions are more Substantial and Permanent; and therein are Stamped, and thereby Discovered all the various Characters, Models and Compositions of the invisible Principles or Pewers of the Mind: For the Outward or Corporeal Orders, Actions and Methods are the true Likeness or Images of the loward Principles, whether the Outward Actions he Vertuous or the Contrary. And the like is to be understood of all Sciences and Arts; all follows and bow before the Constellations and Stars which Rule in a Man's own Heaven, according to the Friendly Aspects and Configurations they have with each other. The Government of the Microsofwical Man being according to the Original Pattern or Government of the Great World; which as it is Governed by the Great Creating and Preserving Spiritual Power of the Lord; even fo man is Governed by the Inward Moving Principles and Spiritual Qualities and Powers of his own Invisible Heaven, And according to the Equality or Inequality of those Intellectual Stars or Powers, all proceeds and is usher'd into the World or groffer Bedies; thatis, into Words and Actions of Life; every Word and Action being the true Signature of the State of the Invisible Heaven, be it Equality or the Contrary; even as all the numerous and amazing Variety and Off Spring of this visible World are the true Images of the invisible Powers, whence they feverally proceeded. And as the whole Order, Methods, Times, Limits and Boundaries of each Creature do manifest and declare the Power, Beauty, Order, Government and Limited Circles of all Things; The very fame do the Words and Astions of Mankind der clare

clare. For Order in the Methods of Men's Lives proceeds from an inward Power and Order of the Mind; and the Signatures, Limits and Order of Time and Equality, Beauty and the Contrary Qualities, proceed from the Government of the invisible Heaven, and the agreeing and disagreeing Stars therein, which are the Silent Movers of all visible Bodies and Creatures For this cause, no Words or Actions are endued with the Power of Beautifying, but only suchas proceed from an equal Composition, Proportion and Agreement of the internal Principles or grand Qualities of the Mind; for therein resides the Possibility or Materials that are to do the Work, whether it be of equality or inequality: There being no Correspondency or Ecchoing where there is no Agreement of the Materials or Principles. And every visible Creature in all the great Kingdoms of this Created World, receives its Form and Signature, Beauties; Vertues and Vices from the equality and inequality of the Principles; each thing carrying in its Central Bosom the degrees of Unity and Disunity of the said Original Qualities: For from an unequal thing an equal cannot proceed; not from a gross a fine, and so of all other Things, every Creature Generates its true Likeness. So that the first Grand Step in order to obtain the Beauty of the Mind, which furpasses all other Beauties; is to drefs, compose and reduce it into an orderly Operation; from whence will as naturally proceed a Beautiful Off-Spring, as there does from the Seminary Qualitys of the most useful and equal Fruits and Grains, as Wheat or any other. So that all Sweetness, Softneß, well Tempered and Composed Speeches, Justice and all Works of Mercy and Compassion, Innocency in Meats, Drinks and Communications; and all other

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other Beautiful , Ornamental and Praise-worthy Actions and Practices of Life, are the Fruits and Effects of a fensible Mind and intelligible. composed Frame of the Invisible, Spiritual Principles and Powers: For as we have mention'd before, the visible Things do shew and manifelt the Degrees of Equality and Inequality of the Invisible Powers. And whatsoever is to be understood of Creatures or Things distant to or without a Man's-Self; the very same is to be distinguished and understood in a Man's-Self. For first, all True and Intrinsick Knowledge begins and takes its Birth from the internal Principles in One's Self; otherwise a Man could never be capable of Judging or Understanding of any thing without him. The Original Principles of each thing being the fame, only the degrees of Strength and Weakness do wonderfully vary in each Creature, according to the Nature of each: And therefore Man is Stiled the Image of God, because in him is contained the true Nature and Principles of all Things both visible and invisible; as is, as it were, more than apparent in all his Communications; for being endued with an universal Magnet, and bearing in his Central Bosom the Similie of every Thing he is drawn, or inclines to this or the other thing. From whence proceeds the many inconveniences and dangers in Joyning and Communicating with unclean, unequal Things; for they never fail to Strengthen and Confederate with their Similies. Beauty cannot arise or proceed from Inequality or the groffer Powers of Diforder. And for this cause, the Outward or Complexional Beauties of the Body are mightily Advanc'd and Dress'd by the Internal Beauties and Sympathetical Agreement of the Mind and imaginative Properties; the Harmonious, Ecchoing

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ing Powers whereof inspire and give Life and Vigour, due Motions and proper Gestures and Deportments to the whole Body: So this innate Beauty and Equality possesses and influences the whole Frame with an orderly Behaviour, both in Words and Actions, being like a Glance or Ray of Light. And this Pleafant Posture ap. pears most eminently in the Luminaries of the Body, which are the Gates both of the Body and Mind; and they are free and open for the Solritual Powers to pass and repass. And for the fame Reason, no Man tho' his Judgment in distinguishing the Signatures of Men be never for great; can aprly judge of the Compositions and Principles, if the Eyes be Shut and the Tongue Silent: For there are but three eminent Characters or Marks whereby the Complexion is understood. The first is by the Eyes; through which all the natural Spirits have their ingresse and egresse; and they never fail to receive the impress of, and discover the bent of each Persons Inclinations, Imaginations and Thoughts, whether they be Vertuous or Vicious. The next Mark is the Sound, Tone or Voice; each Word conveys and carries in its Center, the compleat Nature and Property of the Principles whence they were Generated or Proceeded; and that Quality or Principle which was Strongest and had the Ascendent or Government in the Birth or at the Creating of the Words or Sounds, may be as easily diffinguished by the Auditors, it . they understand and distinguish Sounds; for the Invisible, Magick Powers or Spiritual Principles cannot hide their Original Natures, Strength and Weakness, when they are cloathed with Coporeal Bodies or Created into Words; because the whole Form and Complexion is the Epitome of the Invisible, Magick Qualities and Ideas of the Internal and

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ternal Power and Principles, and the Manifestation of the Composition thereof. The Third Mark or Character is the bent and impulse of the Genius or firong Inclinations to this or the other Thing; in which the Strongest and most eminent Governing Principles do continually bud forth, and readily appear on every occafion; or as often as any one hears any Difcourfes, or fees any Art or Action of Life which fuits or corresponds with the Pradominant Genius. And for this Reason, many are endued with fo Powerful Inclinations to particular Arts or Seiences that they can never be fatisfy'd till they become curious in the Knowledge and Performance thereof; and this they are capable to arrive to without much Teaching, by means of the Strength and Energy of the innate Genius: And it is not only Mankind that is thus influenc'd; but all the Undergraduated Beafts, Vegetations and Minerals, all visible Bodies, Figures and Forms whatever are in proportion to their Originals; that is, to the Equality, Inequality and Composition of the Seven Grand Fountains or Principles: And which foever of them has the Governing Stroke or Power, discovers its telf eminently in the Complexion or Signature of the Thing or Creature. So that Comelines, Beauty and Proportion both of the Body and Mind a riles and proceeds from the Equality and Compolition of the Original Principles: Which Comely Order and Laws of God no Created Being have ever been able to Transgress or break their Orb and Circle, Man excepted; who has done it by that great and excellent Gift, the Free-will; which exalts him above all other Creatures. But this Divine Character was not given him for that purpole, nor that he should apply it to so many wrong and evil uses, as he hath, even to the deep-

eft Depravation of himfelf. And therefore all other Creatures having obey'd their Original Laws Ordained them by God; are not only more Innocent, Temperate, Clean and Orderly, but also more Beautiful both Intrinsically and Extrinsically than Mankind, each Creature according to its Kind and Nature: For all Outward Beauty proceeds from an Inward Order and Agreement of the Invisible Principles. And as they are Deformed by Intemperance, Violence, Uncleanness or any Inequality; the whole Frame fuffers, and all the Members of the Body partake more or less of the Evil, For the same reason, Man is but a mean Figure to what he would have been if he had kept the Law proposed to him by the ever Bleffed Creator: For whatfoever Creature breaks the Order of Nature, does not only incurr the highest Displeafure of the Almighty; but at the same time is subjected to every gross, unclean Power; from whence follows an infinite Number of Cruel Evils and Unclean Diseases, as also immature Death; to which the Undergraduated Animals are not subject, unless from the Violent, Oppressive Hands of Men. So that it is possible that both the Inward and Outward Beauties of Man may be mightily advanced and increased by Temperance in Meats, Drinks and Communications, by Imployments, Order and Cleannes; which are all Sublime Vertues, and are endued with an Anergy and Power to beget Unity and Concord; that is, the bealth both of the Body and Mind; from whence springs the most Noble and Transcendant Ornaments and Beauties. And on the other fide; Intemperance, Uncleanness, Violence, Oppression, Disorder and evil Communication have a secret, unavoidable influence to beget and advance their Likenes; from whence arises and proceeds such an amazing Progeny of Distempers and Blemishes both of the

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Body and Mind; every thing being endued with an influential Power to Beget and Confederate with its Similie. Now it is farther to be Noted. that of all the excellent Beauties and intrinsick Ornaments before spoken of; the Order, Compofition, Ornaments and Beauties of Men's Minds and Intellects, are the most valuable and many degrees Superior to all others. They are indeed all valuable as they are endu'd with a Divine Character, both of intrinsick and extrinsick Power and Vertue: However, they all in their feveral Degrees and Ranks, come short of those more Glorious Beauties of the Soul and Mind: Which Indowments are not only Great, Noble and Illuminating, but are likewise dress'd up with such other lovely Vertues; by a natural Inclination as draw and attract the Good-will and Benevolent Sweetness and Propertys out of all Things. Every Thing defires and loves Order and Union, there being nothing fo Delightful, Pleasing and Commanding as Equality and Concord: They incircle all the holy, fweet, charming Vertues and Properties at once; fo that they are the most exalted and more Heavenly than all others; tho' at the same time, all Order, Equality and Beauty is highly graduated and commendable, and are Monuments of the Creator's Eternal Praise and Glory: And their not being useful to Mankind, does not at all lessen their Value, or abate of their Excellency, as we have faid before: For it Man had not defac'd his internal Intellectuals, and darkned his Mind; he then would have had an equal value for all God's Creatures according to their intrinsick Vertues; and not have Judged or Measured their Value according to Custom, and his Wants or Need: For Need and Want came in with Man's Depravity or Fall from the Laws of his Creator; and so being overwhelmed in Blind-

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ness and Stupidity, he Measures all Things and their Vertues accordingly, and not according to their intrinsick Value and Worth; for no Person can judge right of any Creature, or describe the Complexion thereof, but fuch only as understand and distinguish the Qualities whereof fuch Thingor Creature is compounded. So that upon the whole. the internal Beauties and Ornaments of the Mind are only Valuable: And therefore every Person ought to double his Watchfulness and Diligence in the acquiring and practice of all the Noble. Sublime Branches springing from those internal Beauties; that is, of Temperance and Cleanness in Meats and Drinks, Exercises, Communications and Imployments; which are the first true Steps to obtain the Agreement and Concord of the Mind and Soul, and to understand and distinguish all the Spiritual, Invisible Properties and Principles. The practicers of which orderly Method will be render'd capable to purge and cleanfe themfelves from every Unclean Thought, Word and Work; and by a Sedate, Silent Method of Life, to imitate God's Eternal Laws, the great amazing Powers of Heaven, and the numerous Progeny of the Elements; Who do all observe the Laws of their Maker, and keep within their own Circles and Heavenly Orbs; Creating, Preferving and bringing to Light and Manifestation, all the hidden and most wonderful Creatures and Things, without any Noise, Tumult or Contention, by the ecchoing Power of Agreeing Principles. And all those great invisible Principles and unaccountable Properties never ftand still, there being no Days or Nights with them, but their Motions are perpetual, preferving all Things as it were, by an eternal amazing Hush; to the Praise and Glory of the one only Lord and ever Bleffed Creator, who dwells

Of Man and his Qualifications, &c. 295 dwells in the Center of all his Works, and by

his Invisible and Unaccountable Power preserves all the wonderful Beings of Things to the greatest Astonishment of all Devout Intelligible Beholders.

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Of the Outward-Body and Beauties thereof.

THE Outward or Corporcal Beauties, Proportion and Symmetry of Parts in Mankind, are Ornaments of great value; and the Persons on whom God and his Hand maid Nature have stamped those Divine Characters are endued with many Excellent Qualifications in comparison of the contrary; and therefore those Noble Vertues, and Lovely Ornaments are Gifts and Graces of the First Magnitude in this World; and when they are understood, distinguished and apply'd to their Proper Uses, they are as so many Monuments of God's Eternal Honour Glory. But on the other fide, it thole Beauties are not understood and distinguished, but misapply'd to Pride and Self-bood, and made the Leading Cards to any Disorder or Intemperance; then those Noble and Beautiful Properties become not only unpleasing to the Giver of all Gifts, but also a Curse to the Possessor; for the higher any Created Being is graduated and beautify'd, the greater is the Evil thereof when milufed, as we have mentioned before in feveral Places: And though this Human Beauty be the most excellent of all others, and is endued

with a far more Charming and Commanding Power, nevertheless, it stands but few People in any stead, neither does it turn to any satisfactory Account, it is generally fo ill manag'd. And notwithstanding that, all other Elementary Beauties and Ornaments are many degrees inferior to this Living Human Beauty, yet it is the cheapest of them all; for it is of so small a Value, that a very little fum of Money will easily procure it: For any one who is but in indifferent Circumstances of Life, may, if he can but maintain a Wife by his Daily Earnings in his Calling, have one endued with the most valuable and agreeable Sublunary Beauties for the keeping; and that neither is very often, but indifferently perform'd, whatever may be promis'd at the making of the Bargain.

The like is to be understood on the Womens side; For if a Woman have a pretty good Portion, the can easily buy or procure a Beautiful

Husband.

As for Example; Such a Woman can have her Choice of some Hundreds of Men; as the Man likewise who can but keep a Wife may have of Women. And others of each Sex will prostitute their Noble Beautiful Endowments, and squander them away for Trisses, or small Sums of Money: Whereas far less agreeable Dead Inanimate Beauties, as Precious Stones, and the like, will setch great Sums.

So unaccountable are the Methods of Men, occasion d by Depravity and Ignorance, whereby they are brought into such Necessities, that many Thousands will expose to publick sale the Noble Gifts and Graces wherewith the Blessed Creator has endued them, even for a Mess of Pottage, which is made and compounded of the most Unequal Poisonous Ingredients.

Such

Such is the Misery, and such are the Pressing Necessities whereinto Mankind is fallen by breaking the Limits of God's Law, and the holy Order of Things. And though this Noble Human Beauty is endued with a Secret Commanding Power, nevertheless, want of Bread, and the Miseries of Life makes every Thing be preserr'd before it; And yet this Qualification is valued and beloved by all Men.

As suppose there be 5 or 6 Men or Women sallen into Necessity by some Accident, and they go among Strangers to beg their Bread, if there be two or three of them handsome and beautiful, their Method shall be more prevalent and infinuating, and they shall meet with more Pity, Compassion and Tenderness, and be sooner and better relieved, than the other

of Ordinary Appearance.

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The same is to be understood in all other Things of this nature: Beauty having, as has been said before, an Innate Secret, Intrinsick Power, which draws the Affections of the Beholders so powerfully, that none can withstand it, unless they set the Strong Power of the Freewill against those Excellent Things, and esteem them of no value, for some particular Reason, which may attend a Man in the use thereof.

Also all Men do esteem the Lesser Beauties; as a sweet soft Voice or Tone; a Good Method and Order in Talking and Discoursing; Good Carriage and Appearance; Well-stepping or Going, free from Affectation and Odd-postures, and many other Graceful Beauties belonging to the Human Nature; which together are far more intrinsick and valuable than all the Dear Dull Dead Metancholy Beauties of the Vegetable or Animal Kingdoms of Nature: For Education and Manners in Outward Deportment has as pleasant a Prospect as a Field well

well manag'd, or a Garden curiously dress'd: For which Reasons we have in all our Advices redoubled our Diligence and Industry in pressing all Parents and Tutors to lay such Foundations of Truth in the beginning, as may fortiste and support the Buildings and Superstructures to be raised; for if the First Step be true, then all the Ornamental Faculties do eccho; but if salse, then the higher such Fabricks are raised, the more unequal, unsirm and dangerous they are; wheresoever Disorder is, there being not

only Weakneß, but Confusion.

And therefore there is no greater Sin or Evil against the Creator, under Heaven, than for Men to be so zealous to lay Living Foundations; that is, to beget or create Children, and to take fo little care, both in laying the Foundation Principles. and in the dreffing and Ornament of those most Noble Superstructures of the Human Nature; which, if they were rightly manag'd and polish'd, would be the compleatest and beautifulest Pieces of God's Creation; but for want of Wisdom and Good-busbandry, the Human Garden brings forth little else but Strong Bitter Sower Invading Poisonous Herbs and Roots, which can no way be prevented, but as we have advised, by a timely Cultivation, and laying the First Foundation with Proper Materials.

Likewise every Person, when he beholds the Ornaments and Extrinsick Visible Beauties, ought at the same time to meditate and consider, with Serions Sedate Thoughts, That those Excellent Beauties have a Divine Birth, and that they all proceed from the Invisible Intrinsick Powers of God, which through the Longing and Ardent Desires of the Creating and Generating Word of Power, have obtained Corporality; that is, have cloathed themselves with various Forms, Figures and Shapes, ac-

cording

cording to the Innate Ruling Quality in each Spiritual Invisible Power; and accordingly each Creature or Thing is more or less Beautiful and Vertuous, and the contrary: For from this Ground and Foundation proceeds the Amazing Variety of Natures, Dispositions and Complexions of all the Numberless Numbers of Things and Creatures.

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Also it ought above all things to be considered, That there is no Visible Creature under Heaven endued with fuch Sublime Qualifications as Man: who is endued with a Free, and, as it were, Unbounded Will, with Wisdom, Understanding and the Power of Distinguishing, whereby he is render'd capable to drefs, govern and manage all Things to advantage; and from those Lofty Endowments proceeds all the vast numbers of Beautiful Sciences, Arts and Trades; the Original Ornamental Beauties whereof dwell centrally in Man: And therefore he can by the same Rule, or the Internal Power of his Genius, drefs and beautifie himself with far more ease and pleafure too, than he can do any other thing which is foreign to him, or at a diffance; for here he is forc'd to take great and unheard of Pains and Industry, even to the hazard of Life, to dress and beautifie many Crude Dull Harsh Hard Stubborn Unclean Things, and to separate the Gross from the Fine, and the Clean from the Unclean, hiding or destroying the Greß, and at the same time advancing the Fine; from whence proceeds so many Curious Ornamental Beautiful Things, which before the Dresser, Refiner or Artiff took them in hand, appeared nothing but a Melancholy Groß Chaos of Crude Matter.

Now whatsoever Mankind can perform from the Principles of Sciences and Arts, which are centrally in themselves, as we have said before:

The same he can far more easily perform, in dreffing and advancing the Beautiful Properties and Vertues of his own Human Earth: Which to do with Prudence and Judgment, is the one Thing necessary, and the most needful and valuable An or Science in the World: There being no Science. Art, Trade, Employment or Ingenuity, no Cleansing Separating Power, no not the Fiery or Spagirick Art it felf, in any degree comparable to the hward Intellectual Wildom or Distinguishing Science of a Man's-felf: By which he is render'd capable to separate the Groß from the Fine; the Clean from the Unclean : Vertue from Vice ; and to Compose, Transpose and Unite all the Varieties of Qualities, Properties and Principles : which are as differing in their Natures. Qualifications. Defires, Dispositions and Inclinations, as the Herbs, Fruits, Trees, Grains and Seeds in the Vegetable or the Animal and Mineral Kingdoms are in their Figures, Forms, Shapes, Qualities, Vertues and Vices; and therefore the First True Step, and the most Necessary Science for Man, is, to learn and study the Principles of himself; on which all Intrinsick and Extrinsick Sciences, Arts and Trades depend, and take their Birth.

So that nothing has power to govern, dress and beautifie the Human Nature, but an Understanding in the Internal Science of a Man's-self: For the Grand Reason why all Outward Ornaments and Beauties of all kinds are so much esteemed, and such great Value and Prices put thereon, artises from an Internal Cause and Foundation, whatever Unthinking Persons may imagine to the contrary: For Outward Beauty, be it in what Specifick Body or Thing it will, proceeds from the Parad sizeal or Divine Spiritual Powers of the Creator, and from thence arises the Value and Worth thereof, and not at all from its Uses to

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of Man and his Qualifications, &c. 301 the Corrupt Human Nature, as we have demonstrated before.

And for those Reasons all Fathers and Mothers, and those concerned in the Education of Children ought to use all possible Industry to dress and manage them in Manners, Gestures, Words and Practices, and above all, not to suffer them to see, hear, or be where there are any Evil Customs or Presidents in use; because every Thing, whether in the Good, or the Evil, consederates with, and strengthens the Property like its self.

So that upon the whole, all outward Order, Ornaments and Beauties are highly valuable in themselves, as proceeding from a Divine Original: And therefore it is the Duty of all People to dress, and by the Help and Ingenuity of Sciences and Art, advance both the Inward and Outward-Beauties; for the more artificially that is perform'd, the more fine and beautiful is the

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And Man wants this Dreffing or Cultivation more than any other Creature; notwithstanding the BleffedCreator has endued him with the greatest Portion both of Intrinsick and Extrinsick Wifdom, Understanding, Beauty, Comely Order and Ornament; but by his transgressing the Law he was placed under, he is become depraved, and has loft most or all those Excellent Heavenly Gifts and Graces; and by this Breach of the Trust his Creator invested him with, he has not only defac'd the Beauties of his Noble Image, whence all Outward Ornaments, and Practical Vertues take their Birth, but has render'd himself Weak, Impotent, and, as it were, Helpless and Naked as to all Excellent Qualifications, both inwardly and outwardly: So miserable is the State whereinto Mankind

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Mankind has funk himself by his Transgres

And as the Beauties of his Mind are more or less wounded, and his Dispositions become earthy. dull, mean and melancholy, so in like manner their Bodies and Complexions are fo fully'd and decay'd, that many in their Features and Phyliognomy scarcely appear to be Human, or the Race of Men : For the Outward Body, both in the Complexion and Members follows, observes, and is according to the Original, that is, the Spiritual Powers of the Mind or Intellect; and if the Original be tainted and deprived of all their Beamiful Qualifications, the Body and Members thereof cannot be free from Impediments, because each Thing begets and produces Children of proportionable Qualities; as will more clearly appear if we descend to Particulars, Viz.

Foods and Drinks are the Prime Materials of Life, in which are contained the Body, the Spirit and the Dispositions; if this were not fo, they could not support, sustain and nourish it: For Foods and Drinks make a certain Soft Substance in the Stomach, of a Pappy Nature, called Chyle, which by the Secret Spagirick Science of Nature, is separated into variety of Juices, and tranmitted into Blood; from Blood to Spirits; from Spirits to Imaginations; Thoughts, Dispositions and Inclinations, and thence into Words and Works: So that all follows and observes their Leaders; that is, the Qualities and Nature of the Meats and Drinks : And the Members and whole Complexion are proportionable thereto, better or worfe, courfer or finer, beautiful, or the contrary.

As for Example; fuch as live on Unclean Groß Meats and Drinks, and whose Employments are oppressive and violent, whether it be to the Creatures they govern and communicate with, or to themselves; the Features and Outward Complexion of the Body, and all the Members thereof are as course, and the Comely Order thereof as much defac'd, as their Insides, the Soul, Mind and Intellects; there being always a proportionable Correspondency between the Body and the Spirits, the Spirits being the Original of the Body: And whatfoever Quality rules in the Spiritual Government, that Property Stamps its Character on the Body, and all the Inferiors follow in their Ranks and Degrees; and from the Predominant or Governing Quality, the Complexion takes its

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For the same Reason, the Eyes being the Light, Power and Splendor of the Body, are more airy and spiritual than any other Part or Member; and the Invisible or Spiritual Imaginations, Dispositions, Intentions and Inclinations may be underflood, judged of, and diffinguished therein; because they are the Common Road wherein the Spiritual Powers pass and repass. And therefore the most Curious Inquisitors and Naturalists cannot distinguish or judge of any Person's Complexion if the Eyes be shut. And as the Qualifications of the Spirits, the Gestures, Desires, Inclinations and Dispositions bow to, and follow the Materials they are made of, and are accordingly better or worse: So on the other side, the Form, Features and Complexion of the Body obeys, and acts, and grows in conformity to the Spiritual Pervers and their Respective Qualificatrebrations, elfords and works, and confequentario

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The like is to be understood in the Difeases of the Body: The first Seeds of Distempers relides in the Meats and Drinks, Labour and Communication ; which Seminary Qualities are by the various Separations, Digeftions and Circulations made and converted into Spirits, and from thence into Complexional Dispositions and Corporality. being performed by the Secret Operations and Unfelt Motions of Nature, then every Seed manifests and brings forth its own Image or Likeneß; and in this manner fprings up fuch a great number of Diseases, the Names whereof are much better known by the Learned Physicians, than their Natures, Caufes or Cures: For those forementioned Reasons the Human Nature and Outward Body are as much defac'd and funk in the Ornaments, Beauties and Comely Order thereof, as the Mind is in its Faculties; and the Remedy and Cure is the same for them both; for Nature is not divided, but is all of a piece, and for ever conforms to that Quality or Principle which has the Ascendent; which Quality obtains its Strength and Power to govern, from Particular Meats, Drinks Employments and Communications, as they are either fine or courfe, clean or unclean, innocent or violent, equal or unequal, with Regard had to the Quantity as well as the Quality: From this Foundation every Spiritual Power obtains the government, and the contrary; for from Clean Foods proceeds a like Nourishment; and from Groffneß is generated suitable Juices, Spirits and Dispositions. So that every particular Thing in Meats, Drinks and Employments has a certain Innate Power to beget its Likenes, and to increase, decrease and change the Dispositions, Inclinations, Words and Works, and consequently the Outward Figure, Form and Complexoin of the

Body for the better or worfe, according as the

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This is clear and manifest in all the Undergran duated Animals or Bestial Troops. Are not the Largeness, Comeliness and Beauty of Cours Sheep, and more particularly of Horfes better or worfe, more beautiful, and the contrary, as they are manag'd both in their Foods and Emplorments? And are not their Shapes, Forms. Statures, Complexions and Beauties all according to their Foods, Labours and other Ulages of their Keepers? Nay, the very Vegetations, Herbs. Fruits, Grains, Seeds and Trees are made better. more or less beautiful and valuable according to the Dreffing, Cultivation and Managment of the Husband-man: So that by what we have faid, there are Proper Methods to increase and advance the Comely Order, and Beautiful Forms and Complexions of all Things, and to make their Native Beauties, more splendid and glorious; and that the Foundation Principles of of maintaining, increasing and decreasing Forms, Figures, Complexions and Beauties, and the Contrary, are laid by fuitable Materials, as is mentioned before; however, I shall run them over again : Viz.

The Husband-man and House-wife manage their Affairs in dreffing the Earth, and breeding of Cattle, so as will most advance their Inte-

reft.

In the Management of the Earth for Fruit and all kinds of Grain, Herbs and Trees, the first Consideration they have is the Disposition and Nature of the Land; this being understood, they sow this or the other Seed; and according to their Manuring, Gare and Industry, their Crop of Corn, or other Things, is both in quantity or quality

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lity better or worfe, ftrong or weak, and the like.

The fame or like Method they observe in the management of their Cattle, their Interest being their Principal Guide: If their Horses be for Ordinary Bufiness, and they have but seldom occasion to use them, and therefore reap but little Profit from them, they turn them into Poor Commons and Heaths, where they are more than half starved in the Winter, and but poorly kept in the Summer, which makes them finall Limb'd. and of Mean Spirits, Shapes, Figures and Forms: and they have but little Native Ornament or Beauty, the Ground and Commons they feed on being generally poor, husky, dry and barren, and the Nutrimental Juices of the Herbage accordingly; which limits the Cattle which feed thereon, whether Horses, Cows or Sheep; fo that all the Inferior Animals through the whole Nation are better or worfe, larger or smaller, and more or less beautiful, as the Pasturage is Richer or Poorer, with Refpect had to their Work and Labour : For every Thing begets its Image or Likeneß, all yielding Obedience and bowing to that Great Law; that is, according to the Nutrimental Juices and Qualities of each Food; fuch is the Spirits, Blood, Dispositions, Beauty, Growth, Largeness, Smallness, and all the hnate Qualifications, for each Creature is limited therein according to their Food and Labour.

The same is to be understood of those Horses which plough up the Stubborn Ground, carry Burthens, and draw heavy Luggage; those, though they are of Larger Stature, and seed on better Food, nevertheless, their Hand Labour and Heavy Burthens deface the Characters of Beauty; however, this Kind exceeds the for-

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Next to these are those they call Pads, or Saddle-Horfes; of which the Breeders and Managers take more particular Care than they do of any others : First, That the Mares and Stallions be beautiful, well-mark'd, and of Proper Statures for that purpose; also, that they have Proper Foods and enough, and that they are not labour'd more than for Convenient Exercife; also that they be not Rid too young, and that the Mares be not put to Horse before they are of Mature Age, and many other Things to this purpose; all which Gircumstances and Methods advance the Native Beauties and Ornaments of this fort of Horfes. This being done. the next Care of the Managers, is, to make them tractable, and to teach them Beautiful Carriage and Gestures Proper Going and Steps. This beautiful Rank of Horfes, and the breeding of them, has of late Years been somwhat neglected, that is, fince Coaches have come into fashion; and Jockeys have turned their Talents to furnish Gentlemen with large beautiful Coach-Horses, which are easilier and more familiarly bred, and sooner ready for the Market, for Interest never lies. And fince this fort have been fo much in demand, the Breeders have succeeded to a high degree therein, both for Beauty and Stature, as also in large Cart-Horses, which are pretty much the same with Coach-horfes.

Now the first Step and Original both of Stature and Beauty is the Pasturage and other Food,

and the Care and Art of the Manager.

And as it is in Horses, so it is in other Beasts, as Sheep, Cows, and many other; so that it is clear, that Foods and Drinks contain the First Principles, and that in them is contained the Compleat Nature and Dispositions of all Things;

and consequently the Nutrimental Vertues and Vices thereof incircles and sets Limits and Bounds to all Creatures, before which every of them bows, and is subjected thereunto. And though this may seem a Digression, yet it will be found of Excellent Use if rightly understood

and diftinguished.

Now it is to be noted, That whatfoever has been faid of the Inferior Animals, the fame is to be understood in the Human Nature; for all the various and wonderful Creatures and Beings are the Works of one only Great Power, the Infinite Creator, whose Image they all are, according to the Nature of each; and therefore they have a Secret Sympathetical Agreeing Power, as being all made and compounded out of one Invifible Lump, or Nothing; that is, out of the Spiritual Powers; which are, as it were, nothing, when compared with Corporality and Tangibility: And for those Reasons the Native Beauties, Vertues and Vices are capable of being increas'd or decreas'd by Science and Art; that is, each Thing may be made better and worfe, courfer or finer, more beautiful and vertuous, and the contrary, by that great, and, as it were, unknown Universal Confederacy, and Invisible Sympathetical Power, wherewith the Great and Ever-Bleffed Creator has endued each Thing, from whence the great Influential and Eternal Chain of Things takes Birth. And for this Cause Vertue, Beauty and all other Sublime Qualifications are as easily and naturally advanc'd and increas'd as Ignorance, Folly and Vicious Habits, if proper Methods be taken, and due Order observed in the performance thereof.

Now the Human Race wonderfully varies, and differs as much in their Forms, Shapes, Sta-

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tures and Beauties as all the Undergraduated Creatures; nay, even those who are all of one Countrey and Society, and under the same Elevation and Cælestial Instuence. Which Variety proceeds from Meats, Drinks and Labours; there being a vast variety both of Foods and Drinks, Arts, Trades and Employments; each of which Foods and Employments never sail to stamp their Innate Qualities and Characters on their Scholars and Children: But Foods and Drinks have the first place of all other Things, as being the Materials of Life, wherein is contained all Sympathetick Qualities; and therefore as they are Clean or Unclean, such are their Nutrimental Qualities.

In the next place are Arts, Trades and Employments; they have a Secret Influence and Power to change and mould all the Workers and Practicers thereof into their own Form, and so to impose their Characters and Qualifications on them; as is manifest by all People that live on the grossest of Foods, as Swines-flesh, and other unclean and ill-prepared Foods and Drinks, and whose Employments and Trades are hard, laborious, siery and slavish. Also all such as are of Killing-Employments, and sellers of their Commodities; and that communicate with Gross Unclean Things.

Likewise all such as are put too young to Hard Employments, and to sollow Cattle and Field-Business; all which mightily obliterates the Comely Order of Nature,, and the Beautiful and Ornamental Qualifications both of the Body and Mind, whatever some may ignorantly

imagine to the contrary.

And for this Cause there are so many Differing Statures amongst Men, and the greatest pumbers are so disproportion'd both in the

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Members of the Body and their Minds, each Perfon being more or less moulded and made like the Thing he works in, and the Creatures and Company he communicates with; as we have more at large shewed in our Letters of Employments: And to make this more clear, we shall here give an Example; Viz.

Take 2 or 300 Smiths or Workers in Iron, or any other Working Slavish Hard Trade or Employment; and then take 2 or 300 Shopkeepers or others, who are employ'd in Sost or more Beautify'd Things, and let them be cloathed alike, and it may easily be judged which Sett of Men will appear most Beautiful and Ornamental.

The like is to be faid of all Field Employments, and fuch as dwell chiefly amongst, and communicate with Cattle, if they were to appear together among Countrey-Tradesmen and

Shopkeepers cloathed alike.

And tis the very same among Women; as appears by all such as work at hard slavish Business, and dirty Employments, and that carry Burthens; and more especially such as sell Dead Bodies, Flesh and Fish; if a number of any of those were to be cloathed in like Apparel with a like number of Women of Fine Employments, as the Needle, and the like; the Comely Forms, Features and Beauties of those would out do and exceed the other almost as much as a Bright Sunshiny Day doth a Cloudy one.

And it is also farther to be noted, That if there should be taken 3 or 400 Children, Males or Females, from 5 to 10 Years of Age, out of the Out-Parishes of the Suburbs of the City of London, where the Inhabitants live close in

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Allies, and are poor and dirty in Cloaths, Houses, Furnitures and Foods,; now, I say, take those Children one with another as they come. without any chufing, and take the like number of Shopkeepers, Merchants and Gentlemens children of the fame Ages, fuch as live in the High-streets, and let both forts be cloathed alike, and fet one against the other, and upon the view, without requising any Compliment or Manners, you will find that the Shopkeepers and Merchants Children will appear far more beautiful, comely and of Fairer Complexions than those of the Poor People. And this proceeds from the well or ill preparing of Foods. Drinks, Cloaths, Furnitures, Trades and Communications; all which impose their Properties according as they are clean or unclean, fine or course; for each Thing carries in its Secret Bosome a Power to impose and confederate with its Likeness, both Spiritually and Corporally. And for this very Cause, fince Light Fair Per rukes have been in fathion, and Men and Womens Powdering their Hair, which is within this 30 Years, the Off-spring of the Richer Sort of People are Fairer and Clearer Complexion'd than formerly, and their Native Beauty advanc'd by the Gaiety of wearing Light-colour'd Cloaths. And if the Undergraduated Animals and Beasts, as also Herbage, Flowers, Trees, Fruits, Seeds and Grains can be beautify'd, and their Vertues increas'd or decreas'd by the Husbandman's Skill, Cultivation and Dreffing, as is most apparent that they may, how much more then may the more Noble and Higher Graduated Human Nature be altered and changed for the better or worfe, by Foods, Drinks, Employments, Communications, Cloathings, Houses, Furni-X 4

312 Of Man and his Qualifications, &c. tures and Prospects, and many other Methods.

Therefore those who would advance the Human Mind and Intellectual Properties of the Soul, must do it by Regular Methods, and Proper Natural Means, observing the Order of God's Law in Nature, and particularly in themselves.

First, Let there be Order, Sobriety and Temperance in Meats and Drinks, Presidents and Examples of Piety; those Methods would mightily increase the Manners and Beauties of Children, and dress them with many Excellent Qualifications.

They are likewise the Foundation of Outward Beauty and Ornament; for all Things are manag'd and perform'd by and through the Invisible Spiritual Powers of God; which Holy Vertues and Order bud forth and manifest themselves in the Practices of Life, and Beauties of the Body; all Things by an Innate Power begetting their Similies both outwardly and inwardly; otherwise neither Inward or Outward Beauties or Manners could be advanced or increased. And therefore Proper Methods do and can advance and increase both; and that which will mightily increase the Outward, is Clean Foods, and Simple Drinks, Innocent Living; Cloaths that are of Gay Glorious Colours, Ruddy and Light, and the like; also proportionable Furnitures of Houses, Fine Painting, Looking-Glaffes and Profpeds made by their help. Also Frequent Communications among Beautiful Things are mightily helpful, more especially to Women impregnated; as alfo at all other Times.

And if this Magick Power of Communication and Prospects had no Being in Nature, Jacob the Great Father of the Twelve Patriarchs had never acquir'd fuch Flocks and Riches under Laban his Father-in-Law; neither would he have fo aptly plac'd the Spotted and streaked Rods before the Watering-Troughs where the Sheep conceiv'd; by which Magick Spell, or Secret Power of Nature the Lambs became spotted and streaked, but Laban knew nothing how it was occasion'd. And with a Magick Faculty to get Money, the Fews still are abundantly freighted.

We could bring many Instances and Living Testimonies of those Secret Conveyances of Vertues and Vices in the Human Nature, by the great Power of Sympathy and Antipathy, whose Operations are wonderful and amazing: As the strong Desires of Women impregnated after any particular Thing, Food, and the like; their being affected with often looking in Glasses and Prospects of any kind, and their fixing their Eyes intently on any Thing or Person, by which Magick Defire, and Ardent Sympathetical Inclination of the Invisible Magick Powers the Child or Off-spring is frequently marked with the Character of the Thing defired or looked upon, or fome other Deformity falls on the Face or tome Member of the Body. And for this Cause it is not convenient that Impregnated Women should be amongst, or communicate with various forts of Things that have an Ill Complexion, either in Form, Colour, Inclination or Disposition, nor in the hearing of Angry and Contentious Discourses; during which ech Person's Countenance, Gestures, Tones or Voices are all chang'd into the Shapes or Forms of Dogs and Lyons, and Rapacious Beafts, and have a fecret unknown Power of Conveyance

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Conveyance, and of opening and penetrating to the very Center of the Beholders and Hear. ers : And though this Evil Communication, may not give a particular Mank, Spot or Character, as fome Gentlewomen by too frequently looking in the Glass with their Spotted Faces, and on fome Occasions by too often touching and handling the faid Spots, have thereby marked the Child they were impregnated with: But this Evil is the leaft, though it be visible and apparent to every Beholder, and does no way come near the other Deformities imposed on the Intellect and Innate Dispositions of the Mind, by Irregular Methods of Life, in Foods, in hearing E. vil-Communications, and being converfant amongst Things of a Dark Melancholy Nature, Dolorous and Frightful; for the Tender Fruit in the first budding forth, is easily alter'd and chang'd for the better or worfe, and made vertuous or vicious, beautiful or the contrary.

Now if the Disorderly Methods Mankind has from one Generation to another embrac'd in their Meats, Drinks, Employments, Communications, Actions and Practices of Life were confider'd, understood and distinguish'd, then no one would wonder at the deep Depravity and Deformity both of the Invisible Spiritual Intellectual Powers of the Mind and Soul, and of the Complexion and Outward Form of the Body; for if the Fruits, Seeds, Grains, Trees and Flowers, and all fuch like Inanimated Bodies can be alter'd and chang'd by the Skill of the Husband-man, and the Beafts and Undergraduated Animals be made better or worfe, courfer or finer, beautiful or the contrary by Foods and Dreffing, as we have just now proved; how much more then might be effected by dreffing and due manag. ment of the Human Nature? For when we confider ing

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fider and contemplate Nature, and the Secret Power of each Principle or Ruling Form, and their Confederating Properties one with another, or with whatfoever is like themselves, and also when their Disagreeing Antipathies are considered, then the Danger whereinto Men run, by joining to this or the other Thing, will appear, because each hath a Power to advance its own Interest, and never is wanting in Diligence or Industry to effect its own Business: Therefore it is no marvel that Men have Fierce Countenances, Contentious Envious Unequal Froward Dispositions, and Invading Selfish Inclinations, when we consider the Materials wherewith their Human Houses are built, together with their Vain Traditions, Customs, Communications and Killing Fierce Slavish Employments; all which Things are endued with a Concatenative Faculty, and Secret Energy to beget and manifest their own Similies, both spiritually and corporally. And if the Foods which Men chiefly defire and delight in, be the Foods of fierce cruel Savage Beafts, as Dogs, Bears, Wolves, Lyons and the like, and fuch Foods be the most suitable, and confequently, the most fatisfactory, then certainly those Dispositions and Ardent Inclinations must needs proceed from a Sympathetical Agreement of the Innate Principles; we fay, when those Methods of Mankind are seriously and sedately confidered, diffinguish'd and understood, there can be no occasion then to wonder at the prefent Miserable Condition of Man, nor at the great Decay and Deformity either of his Body and Mind; for the very Characters and Signatures of all those forementioned Rapacious Beafts are imposed not only on his Invisible Parts, and Intellectual Faculties of his Mind and Soul, but also on his Outward Body and Aspect, and those Wild Untamed Fierce Invading Dispositions and Inclinations

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frart up continually, and are ready to execute their Rage and Fury; and whoever is endued with a Distinguishing Faculty, and understands the First Grand Principles, their Composition Strength and Weakness, together with their Refpective Operations and Complexions, may easily see the Fierce Dispositions of the said Beasts of Prey, not only in their Practices of Life, but also in their Outward Faces and Complexions, and more especially in the Eyes (the Natural Gates of Light) through which those Tyrannical Spirits, Dispositions and Inclinations continually pass and repass, and never fail to leave Characters and Marks sufficient to manifest and shew the Nature and Form of the Intellectual Composition and Ruling Principles to the Intelligent Distinguisher: Those Invisible Nimble Spiritual Powers do likewise discover themselves in the Face or Countenance, by rendring it pleasing or difpleasing. They do likewise apparently manifest themselves in the Sounds, Tones, Voices, Words and Discourses; because Words, as we have faid before, are their Bodies: And for the same Reason and Cause the Inward Complexion of any Person's Mind and Intellects, and the Equality and Inequality thereof may be better and easier judged of and understood thereby, than by the Face, Eyes, or any other part of the Body; but this cannot be done by any one but fuch as diftinguish all the Inward Principles, and their Wonderful and Amazing Variety of Mixtures, and the Descants they make among each other; for the Sound or Tone of each Word is a Compleat Image of the Composition or Internal Management; and it is as possible for any Perfon to know the Agreeing and Disagreeing Powers of the Intellect and Qualities thereof, all arifing and proceeding mathematically from the

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the Seven Grand Principles in Man, as for a Skilful Musician to understand the Descants and Divisions arising and proceeding from the Seven Grand Notes which are the Original Principles and Foundation of all Musical Harmony; provided such Person be skill'd in the True Knowledge of the Sound and Inward Signature of each Word, Voice or Tone; because each Spiritual or Invisible Quality, when it is created into, or cloathed with aCorporeal Body, doth manifest and found forththe Equality or Inequality of the Composition; and the Principle which had the Governing Power in the faid Words and Discourses. Which Words never fail to obey the great Commanding Power of Nature, but use all possible Industry to beget their Likeness, and confederate with all Agreeable Dispositions or Qualities in the Auditors to whom fuch Discourses are directed, whether they be harmonious or disharmonious, equal or unequal; as no person of any understanding And all other Things have the vewill deny. ry same Sympathetical Power, whether they be Meats, Drinks, Employments or Communications, only fome Things are more hidden and occult in their Operations than others; fo that it is most manifest that the utter Ruin and Destruction of Mankind is come on him for not observing the Laws and Orders of his Creator, and for want of diffinguishing Vertue from Vice, Equality from Inequality, Harmony from Discord, the Fountain of Love from the Fountain of Anger and Fiercens; for want of the knowledge of God's Laws within himself, and without him, and his being ignorant of his being the Image of God; which great Stupidity and Blindness, hath defac'd both the Inward Spiritual and Outward Human Image, and, as it were, obliterated most or all the Noble Characters both of the Internal

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Internal and External Beauties; for the Outward alway observe follow and obey the Command. ing Powers of the Intellects; and therefore it is a grand Mistake for any one to think or imagine that the Comely Order and Beauties of the Mind should be defac'd and hurt by mistaken Conduct, and herce Invading Methods of Life, and at the same time the Comely Features, Order and Beauties of the Outward Body and Complexion should not be touched or any way affected with chose inward Wounds. A Man may as well fay of a Tree or other Thing sapped at the Root, that the Branches thereof and the Body do not equally fuffer. The Internal Beauties, Vertues and Ornaments are the Living Moving Powers which suffain and maintain the Beauty and Splendor of the Outward Body in all the Parts and Members thereof; and therefore whenfoever any Defect happens to the Inward Spiritual Invisible Powers, Qualities or Principles, in what Part or Member of the Body foever it be, immediately that Part or Member complains, and, as it were, in a moment, loseth its vigour, Life and Beauty.

The like is to be understood when any Injury or Wound happens to the Body by any undue unclean intemperate Methods of Life: For the First and Original Springs of Vertue, Vice, Beauty and Deformity, Strength and Weakness are all from

within, and not from without.

And the very same is to be understood in all the Wondersul Variety of Appearances or Bodies throughout the whole Universe: All Omward Ornamental Order or Beauty are in conformity to the Composition, Equality or Inequality of the Internal Principles or Spiritual Powers, and their Hidden Operations: And therefore

when the Spirits are wounded, the Beauties Comely Features and Form of the Body immediately dwindle, decay and lose their Excellency and Glories; as every one would be sensible of, if they stood still and waited a sew Minutes at the Inward Alear: Then the Voice of Wisdom would arise in the Light of their own Lives; which Divine Uniting Power the Lord hath placed in the Inwardmost Center of every Man's Mind; which being understood, hearken'd to and obey'd, never fails to direct and teach Men in all Matters and Things that are for his Present or Eternal Preservation.

This Glorious Principle of Light and Love of God in Man is the Original of all Order, Ornament and Beauty both in Man and all other Things, in each according to its Nature and Com-

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Now by what we have faid, it doth appear, that all Outward Ornament, Order and Beauty doth originally arife and proceed from the Internal Composition, Order and Agreement of the Mind and Spiritual Powers; and therefore the First Foundation of this great Work must be laid and begin within, and the Comely Order, Composition and Agreement must be first compleated there, before it can appear in the Outward Form and Complexion.

And as rapacious eating the Forbidden Fruit, or Unclean Foods procured by the Hand and Stroke of Fierceness and Violence, was the first False Step Man made towards his Depravation and Fall: So on the other side, the first True Step he must make is Pemperance, Sobriety, Order and Cleanness, in Meats, Drinks, Thoughts and Words, but above all, his Foods must be of an Innocent Nature, and as equal as possible; for its Meats and Drinks which make the Man,

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and have the greatest prevailing Power to alter and change him for the better or worse; they being the Internal Commanding Properties, their Juices and Spiritual Qualities influence the Intellects, and sustain the Life; whence the OutwardComplexion proceeds, or is better or worse, beautiful, or the contrary, according to the Equality and Innocency of the Spiritual Composition.

Now as to the Beauties and Deformities of Mankind, they are wonderful strange and various in their Members, Features, Forms and Complexions, but Men are infinitely more deform'd and diseas'd than any of the Undergradu-

ated Animals, Beasts or other Things.

For Example: Take 5 or 10 Thousand Men, Women or Children of all Ages, without choice, as they come, in any City or Town, and then consider their Forms, Native Beauties, Deformities, Shapes and Complexions, and then there will appear a hundred times more Deformities among them than among the Undergraduated Beasts of the Field, in the Disproportions of their Members and all the parts of the

Body and whole Complexion.

And farther, If Science, Art and Dressing be taken away, then the Deformities are doubled; but on the other side, all the Inserior Ranks of Insinite Numberless Beings are wonderfully beautiful in their Native Dresses, provided they do not want Convenient Food: So that if Man would consider his present State, and the Evil Circumstances he labours under, he would have little to say in his own behalf, or for the excellency of his Methods of Life, he would have little reason to boast or grow proud with the Spoils of those Poor Innocent Animals he daily slays for his Food and Cloathing, which when living

living, did as much exceed him in their Native Beauties and Outward Ornaments as they do in their Harmles Innocent Dispositions. Which great and Baneful Evils can never have a true and proper Remedy till Mankind returns to God with compleat Resignation to his Holy Law, and entire submission to the Guidance of his Spirit and Voice of Wisdom in the Center of his own

Heart and Soul.

Then, and not before, will the Original Beauties of the Human Nature appear internally and externally in their own comely Native Dress: Which Splendid Cloathing, and Intrinsick Ornaments, either of the Body or Mind, can never be obtain'd any other way; for the Materials which dress and advance the Mind and Intellects. do also beautisie the Body and Complexion; For the Original of all Outward Deformities and Difproportions in the Human Body, is, as we have faid before, from the Diseases and Disorders of the Mind and Intellects; from whence proceeds all those Disproportion'd Desires of Inequality, Uncleanness and Intemperance, which never fail to intail those Evils, and impress like Marks on the Body, altering, and, by degrees, diffempering and defacing the Complexions and Comely Orde, wherewith the Bleffed Creator had endued it, For furely no person can be so irreligious and ignorant as to think, that the Lord made the Outward Body and Complexional Power of the Human Nature with fuch a vast number of Diseases, and other Deformities and Disproportions under which it now labours, when, at the same time, the Infinite and amazing numbers and variety of Inferior Beings, and Undergraduated Creatures, are found, healthy and free from most or all the said Cruel Diseases and Deformities; which are sufficient Witnesses

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and Living Testimonies against the Trade and Practices whereinto Men have enter'd, and the Uses whereto they put their Talents, viz. To improve and advance all manner of Intemperance, Uncleannels, Cruelty, Violence and Disorder, subjecting their Souls and Minds to the government of the Proud, Spiteful, Selfill. Envious Powers, to the ruin of themselves, and vexation of all the Undergraduates, who are put to daily Miferies and Inconveniencies to fulfil the Rapacious Desires of their Tyrannical Mafter; but those Innocent Sufferers by the Aid and Affistance of the Silent Power, never fail to give them the Deepest Wound; for he thatdefires more than is proper, or that which cannot be obtained without oppressing and violating the Laws of the Creator, and the Peace and Well-being of his Creatures, can never be fatiffy'd in the uses of them, which every one ought to consider; and therefore refrain from such Invading Methods, Disorders and Intemperance, which always carry a Sting in their Brealt.

Now for a farther Demonstration, let us cast our Eyes on the Undergraduates or Beafts, and consider their Health, Good Complexions and uniformity of Features, though they are always exposed to the Unequal Operations of the Elements, to Heat, Cold, Hunger, Thirst; as also to love, hate, and several other Passions; and what is worst of all, to the Caprices and Severities of their Mafter, viz. Man, and are forced to live at his Discretion, who for his Interest abuses them in their Food, both in quantity and quality, many times pinching and hall starving them; but notwithstanding all those Hardships, they are far more found, healthy and long-liv'd, each according to its Species or Kind

Kind than Man: Which is occasion'd by their living within the Law where under the Ever-

Bleffed Creator has placed them.

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As for Example; A Farmer or Husbandman has or 600 Sheep, which are the niceft and tenderest of all other Creatures, which are so numerous and useful; now if they have any tolerable looking after and keeping, there will not above 8 or 10 of those 5 or 600, and sometimes not fo many die of Natural Deaths, in the compals of a Year. And suppose again, that 250 of those Sheep be Ews or Shees, they will midwive their Young into the World with little or no affiftance, without any Diftempers, and scarcely any ever die in the bringing forth, whether Old or Young, and the Young all live, and are brisk and healthy. The same is to be underflood of Cows or Black-Cattle, which are not subject to the Tyranny and Hard Ulages of Men, those are healthy, and always in good plight; where Horfes, which are more under the handling or, and more familiar with Men, are equally diffemper'd with their Mafters. Now should the Creatures be subject as often and to as many Difeafes as Mankind, how would it be possible for the Farmer to raise such numbers? Or how could he raise his Rent, if of thole 500 there should be 30 or 40 fick of the Consumption, and as many with Fits, Fevers and the Falling-Sickness; and others with the Gout, Stone, Gravel, Rheumatifm, Palfie, Scabs, Boyls, Leprofie, Sore Eyes, Blindness and a long Train of other such like Distempers: Neither do their Young ones or Children half of them die with Fits of the Wind, Convulfions or Gripes in getting Teeth, or the Rickets, or any other Cramping Diseases? No, No, If those and the like Tyfannical Difeases and Enemies of Nature did reign Y 2

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reign in the Bodies of the Inferior Animals, the whole Race and Off-spring of those Brave Innocent Useful Creatures would be sunk into Confusion, and could conduce nothing either to the Pleasure or Profit of their Owners.

But on the other side; If you take 5 or 600 Persons of all Ages, in any City or Town, as they come, without Choice, you shall have half, and sometimes more, insested with some one or other, or more of the foremention'd Diseases and Distempers.

Besides, The Human Kind in the Birth are so full of Diseases and Instrmities, that if there be so or 20000 Children born in a City or County, more than half of them die besore they ar-

rive to 10 Years old.

To say nothing of all the strange and unaccountable Deformities and Distempers whereunto the Noble Human Race are subject both in their Bodies and Minds, which all the Inferior Creatures have avoided by the Exact Observation of their Law, and being contented with Innocent Meats, Drinks and other Circumstances of Life that are suitable to their Natures; and therefore they preserve and continue the Inward and Outward Native Beautics of their Complexions, without any manifest Alteration, provided they be not pinch'd in their Foods, nor the Qualities thereof adulterated.

So that there is nothing more clear and manifest, than that Man has brought himself into this decrepit, diseased, deformed, destitute, weak, miserable State, by his Stupidity and Groß Ignorance by entring into all the degrees of Intemperance and Uncleanness, by Depraved Desires and longing after those Foods and other Things that were not proper or suitable to his Human First Implanted Innocent Nature; and so making himself Lord over

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over Life and Death, appropriating many brave noble Creatures and Things to himself, and concluding that they were made and ordained for his use and no other; which is such a mistaken Notion, and finking Error, that all the Councils of the Proud, Envious, Selfish and Spightful Powers of Hell could never have fet on foot or invented a more substantial and lasting Snare to bewitch and fink Mankind into Misery, and overwhelm both his Mind and Body in the greatest Calamities. For from this Ground hath and doth proceed all the numerous Croud of Diseases and Deformities incident to Man; and there is no Cure or Proper Remedy to fustain and preserve his Human House, but in laying the Foundations anew, on more Equal and Agreeable Principles, and building with more Simple and Innocent Materials; otherwise all the mending and patching will be in vain, and the Structure will be tottering, feeble, and deformed: For the Great Evils in all Ages have fallen on Man by his desiring and using Disagreeing Materials and Furniture for his Microcosmical House; those Inconveniencies can never be corrected, or remedy'd but fuch Furniture and Materials as are agreeable and fuitable: And were it not for Science and Arts, the Original Principles whereof lie dormant in Man, and are contained in his very Center, being the genuine Issue of his own Original Forming Constituting Principles, describ'd at the beginning of this Work, Man both in his Dreß, Appearance or Figure and Complexion in all respects would be the meanest most rough and deformed of all other Animals, as well as weak difeafed helpless and poor, as is but too apparently manifest by some of the Wilder fort of Indians, who have no Science or Art to dress and manage themselves: Their Complexions for want of Covering and Ornaments are Y

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chang'd into a dull husky muddy tawny Colour; their Hair hiding their Eyes, and almost covering their Faces, so that their Appearances and Looks are most dismal and frightful, and their

Manners and Behaviour no better.

Now if these Things, and many others which Men ought to confider with the greatest Serioutness, were but in the least thought of, no person in the World would dare to domineer and exalt himself to burthen, oppress and tyranise not only over fuch of his own Kind, as are providentially his Inferiors, but even any of the Undergraduated Creatures, whose Innocent Cries and Voice call for Retaliation. How could be exercife his Rage and Fury in such Tyrannical Methods, and be fo void of all Mercy and Clemency, if he in the least considered, that at the same time, the most elevated amongst men are ashamed of the Native Ornaments of their own Human Nature and Complexion, and are forc'd to cover and hide their Deformities under the Fleen, Feathers and Beauties of other Inferior Creatures.

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THE Mathematicks is the Mother of all Inferior Arts, Trades and Employments; the Orders, Numbers, Proportions and Measures thereof have a Heavenly Birth. The great Powers of the Calestial Luminaries call'd Planets and Constellations, and their exact, circular Motions and Government in and over all Sublanary Creatures, are the Original Patterns of all Mathematical Sciences and Arts, which are the true Copies of Heaven; and therefore all Men of Science and Learning, such as fee and understand the infides of Things, have ever efteemed and affirmed, that Man of all other visible Creatures is the most entire and compleat Copy of Heaven; as being endued with the True Nature, Order and Principles thereof; and therefore is only capable to imitate the wonderful Operations and Order of those exalted Powers by the

affiftance of Science and Arts; in which Man doth exceed all the Undergraduated Animals, as much as the Superior Beautys and Powers do Man. And therefore if Mankind had not the Principles of Science and the Arts of Dreffing, he would be in a far worse and more deplorable condition than he is: For fince he hath broken the Laws of his Creator, Sciences are become the Principal Preservers of his Life, and his chief Guides in the Order and Methods of Performing every Work or Thing he takes in hand; they being now as it were, become a Law to him; from whence Government and all things of that Nature arises and proceeds. But on the other fide, the other Inferior Sublunarys make the Laws of God and Nature their Science and Art; and the Orbs and Circles wherein they are Limited and Bounded, have a Sublime Birth, being according to the Original Pattern; and therefore are Mathematical as well as Preserving. The very same is to be underflood of all the Numerous Off-spring of the Earth: Each Creature and Thing doth as it were, with an adorable Obedience, keep within its Limits; observing and corresponding with their Original Patterns both in Order, Number and Measure: Which Laws observed by those Inferiors are as Mathematical, if not more than any Branch of that Noble Science, known or in ule among Men, which would more manifestly appear, if the Times, Seasons and exact Orders of those Beings, the variety whereof is infinite, were they observ'd and examin'd into. They all do with the highest industry imitate their Heavenly Patterns; for as the great Eye of the Universe call'd the Sun; who is the Center of all the Wonderful Illuminated Powers of Heayen, and also of the Children of the Earth, obferves ferves an exact circular Order, passing through the Twelve Zodiacks in a certain limited time, by Minutes, Hours, Days, Weeks and Degrees. The like all the other Six Great Calestial Powers call'd Planets, never fail to perform in a most amazing and wonderful Method, Order and Number; keeping both time, place and meafure with their unwearied Motions and Configurations. And accordingly all the Sublunary Inhabitants are made, acted, changed and operated within certain limited Circles of Times and Seasons. Have not all Animals, tho' never so inferior, a sparticular Order and exact Method in Midwiving their Children into the World? and is there not a limited number of Minutes, Hours, Days and Months allotted to each according to their Nature. The All-wise and ever Bleffed Fountain of all Beings having Made and Created them all with fuch Wisdom and Equality; that no Creature, no not the meanest, is less happy in its self than those of the highest Ranks, each being endued with a Mathematical Order of Number and Measure, and with all other helpful, preserving Powers of their Eternal Fountain of Original Life and Motion; and all with regular Operations like their foremention'd Heavenly Guides and Patterns. The very same Order and Method is constantly observed by all the numerous Progeny of the Earth, Herbs, Fruits, Trees, Grains and Seeds; each do with the highest diligence, endeavour to keep pace and correspondency with its Original Pattern; and there is as exact an order and number of days, weeks and months from the Minute of Sowing and Planting, to their Ripening and arriving to Maturity; as there is in the Human Race or any of the Undergraduated Animals, from the Conception to the Birth. So wonderful

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derful compleat and universal is the Mathemati cal Conformity of the numberless Numbers of Creatures and Rodies contained in the unaccountable Globe of Earth and Water. No Creature is left without a Pilate or Guide; even the lowest, meanest and least useful as Men esteem them, are compleat; there being no Orders, Numbers or Qualifications wanting, that might contribute to their Well-being. This is the Mathematical or Sympathetical Golden Chain, which sustains the whole System of Things, and are the uniting, strong, fortifying Powers of the ever Bleffed Creator. And therefore the Wife-Man faith, that he is the God of Order, Number Weight and Measure is his Method; and there is no Creature moves or acts irregularly but Mankind, who does it by misapplying and abusing that great and illuminating Gift of a Free unbounded Will to wrong Purposes. So that Man only hath broken the Boundarys, Orders and all Mathematical Laws in himself; by which means he hath loft the true Understanding and Sight of his own inward Powers, and the Mathematical Principles whereof he himself is Made and Compounded: So great is his Misery and Depravation, when he is compared with the Undergraduated Creatures, who move and act in an Uniform, Mathematical Order; and therefore every Creature that keeps and observes its Laws, may be faid to be Skill'd in the most essential part of the great Science call'd Order or the Mathematicks. And on the other Side, the Creature which hath broken the Sympathetical or Uniting Laws and Orders of his Creation, are skilled or knowing only in the meanest, the extrinsick parts of this Noble, Universal Science: For the innate Art, Science and Order of the Intellectual Powers or Propertys is far more effential and valuable

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valuable than the Knowledge and Skill of the faid Science in its extrinsick Branches. And the first is as preferable to the last as the Intellectual Ornaments and Beauties of the Mind are to those of the Body: And if Mankind did with a Silent Serious Mind, confider this noble and evident Truth; he then might in some tolerable degree be able to fee into himfelf, and would then understand his own Wants and depraved, miferable State and Condition; and that he hath no Reason or Mathematical Law to make fuch Tumultuous, Violent Excursions and Inroads on the most innocent and peaceable Inhabitants of the Elements; when at the fame time, 'tis he only who hath Transgressed his Law, and broken the Orders of Heaven and Earth: Which is the original Occasion of his many Wants, and the Inequality of his Government. For fo foon as the Mathematical Laws and Orders of Nature are broken; then presently all Prudent Conduct is subverted and funk, and in its place flarts up a great number of usurping Powers, and all is Governed and Transacted by Selfbood or Chance : And all the noble, inward, beautiful, intellectual Treasures and Merchandize are Shipwrack'd and Swallow'd up in the Seas of Oblivion. For he that dothnot diftinguish the Mathematical Order, Beauty, Innocency, Equality and universal Correspondency of himself, cannot understand or diffinguish the beautiful, innocent and comply Order of any other Creature, no more than he who can neither Write nor Read, or one that has fpent all his time at the Plough, can distinguish, judge of and admire the wonderful Operations of the Mathematicks in its several Branches: For no Man can fee into the beauty and value of another Creature, that does not

know his own: For all true Knowledge begins at home, as we have confirmed by many living Demonstrations and Testimonies in our Writings. So that this Self-knowledge being the Spring-head of all True Knowledge, we are therefore the more Zealous to press Mankind to feek, fearch and find himfelf; by doing whereof, he will find God and all his Heart

can defire.

Now it is farther to be consider'd, that this Noble Image of the Immense Creator call'd Man, hath fooled away the greatest part of his internal Patrimony, and the intellectual Treasures of his Mind and Soul; that is, the true Knowledge of the Original Principles of himself, and the Internal Spiritual Luminaries of his own Heaven; which are all as Regular and Mathematical as the Caleftial Constellations and Heavenly Powers are in all their regular Motions and orderly Operations: For Man is their Child and Pupil, and therefore doth contain the compleat Nature and Order of those great illuminated Powers. And tho' we fay that he hath in a very great degree, loft his intrinsick Knowledge and the distinction of Names, Natures, Operations, and the compofing, transposing, mixing, dividing, multiplying and uniting of his Invisible, Intellectual, Mathematical Principles; but notwithstanding his great fall and degeneracy, Man is still abundantly furnish'd and freighted with the Beautiful Wares of Science and Art, so that they bud forth in every Age as it were, unaccountably even to himself; tho' it is from Man's strong Invisible, Spiritual Desires and Mathematical Inclinations, that all Sciences, Arts and Trades have been, and still are Midwiv'd into visible Principles: And from thence proceeds the comely Order, Number, Measure, and the Ornamental

tal Beauties in all inferior Arts, Employments and Trades. So that all those comely Actings and Proportions are born in Nature and have their Center in Man; and these Mathematical Principles are Limitted to certain Numbers, Orders and Measures, according to the Superior Pattern of the Calestial Order of the great Creator. So that Man can by those Models, Forms and corresponding Numbers and Principles find out and perform many excellent and ufeful, as well as beautiful Things. So that it feems to be firange and wonderful that he should know and understand so much of the Government and Mathematical Order of Heaven, the Earth and Seas, and yet remain ignorant of himfelf; when at the same time, 'tis from himself and his own innate Principles, that all the Curious and Beautifying Arts do proceed and take their Birth: However, if Mankind had not the knowledge and help of outward Sciences, Arts and Trades, he would still be much more miserable; for he would then be depriv'd and destitute of all those useful and beneficial Orders and Manners, and almost all the beautiful Accommodations of Life; as is most manifest by all Nations unskilled in Sciences and Arts, as we shall make appear in our following Discourse, both in the Inferior and Superior Arts, Sciences and Trades; and that according to the Graduation of each the Persons and Artists Working therein, are more or less Beautified: For every thing though it be in Inanimates, is endued with an influential Power to stamp its own Idea on the Worker. An example whereof we have in the Workers of the feveral forts of Metals, as also in those who are employed in the violent Trades of Killing, and amongst the Dead Carkafes and Skins of Slaughtered Beafts,

as also in those who are imployed in the Trades and Arts of Killing of Men : Each Science, Art or Trade having in its Bosom a secret Power to convey to, and dress their Scholars with their own Central Dispositions and Inclinations : as appears by the aforefaid Artists and Tradefmen. and all others. Now that which gives opportunity or occasion to each thing, whether gross or clean, course or fine, to make such deep Impressions and Power to impose its Properties on the Human Nature; is Man's having loft the true Understanding of his inward or intrinsick Principles, and their Numbers, Uses and Compositions; which if they were known to Man, he would then be able to withfland all the unclean malignant influences both of the Inferior and Superior Powers; and at the fame time, by an innate Quality and Inclination, would attract the fweet and equal Vertues out of all Corporeal and Incorporeal Things : For Equality and Concord have as Natural a Disposition and Power to attract and confederate with their likeness, as the evil Property hath a Key to open the Doors to Qualitys like its Self. But Man being ignorant of himself, he is thereby subjected to every inferior and unclean Power. This Truth is most lively Painted out in Children and Young People, who are led by a timely Managment in various Evils and fundamental Errors, in their first planted or awakened Principles by ill Customs, Traditions and Examples: And as each Youth grows to Maturity and Age, those first planted evils and errors grow in proportion more frurdy and hurtful, and harder to be rooted out and reclaimed; which all Fathers and Mothers who bring Children into the World, ought to consider and regulate: There being no greater Sin in the Word than Carelessness in the Education

dation of their future Good or Evil. Now it is also to be considered, that if Mankind were not wholly Depraved and Stupify'd, feveral Trades and Arts would never have had a Being in the World; such as take their Original Birth from violence, discord and inequality: And therefore they never fail to impose their unclean, violent and unequal Propertys on all their Scholars or Practitioners. For which cause, no Man of understanding would ever put his Child to any such rough, course Trades or Employments; tho' he were sure before-hand that he should get an Estate thereby. And that this Grand and Necessary Truth may appear plain enough to every Capacity; we shall mention the de-

grees of some Trades and Arts, viz.

Butchers, whose Employment is violent, bloody and cruel; which practices, actions and motions of the Human Body, by the repeated Strokes of violence, and by the Conversations of their School-Fellows in all bale Lessons, Language and Methods; never fail to stamp the Signatures of Brutality and Inhumanity, and diffule their own Propertys to the Intellectuals: So that the invisible Qualitys are infected, and the fpightful envious Powers advanced to the Government, and are forthcoming on all occasions, as is manifest by their common Discourses and ordinary Conversations. And it is for the same reason, that not only this Trade, but all other Employments which communicate with, and handle gross unclean Materials, or that frequently oppress any of the inferior Animals; The practicers thereof are fure to have all their Sanguine Soft Tempers fully'd: Such know nothing of the Plenissing Hammer or its uses, but like Anchor-Smiths, do all by the fierceness of Fire and laborious

borious violent Strokes. The next Trade or Employment concern'd about the Dead Bodies of the Creatures, are the Tanners; whose Business it is to make their Skins useful. These Trades men are but one degree above Butchers ! They are for the most part bold, gross and unclean in their Methods and Order of Life, much like the Materials and Things they work in, handle and communicate with. Now the next Beautifying Trade belonging to the Skins of Beafts are the Leather-Dreffers of various forts, according to what Skins they are, as Curryers and those Traders are one degree before the Tanner, because they are the Second Beautifyers. However those are a furly, bold, impudent fort of People, much like the original Matters they are imploy'd in, and the Ingredients they use in their Art. The next fort of Tradesmen are fill higher graduated; as Shoemakers, Glovers and other small Arts belonging to the faid Trades, as Perfumers, Imbroiderers and the like, which are the last Beautifyers; and they do not only practice on, and handle all the Ornaments of the foregoing Trades, but do also advance them to a higher Perfection: So that the Masters and Scholars of those Schools or Trades are for the most part, more civiliz'd, tractable and fanguine in their Tempers, Words and Practices of Life. So that every thing, be it what it will, is endued with an influential Power, to flamp its own Likeness and Signature, and confederate therewith : Which is but little confider d or auon regarded by Parents or Guardians, who put Touth to draw Trades and Imployments; each being the True School-House, where the Masters are not only 1018d skilled in the Mysteries they Teach, but their Interest ingages them to manage all with the highest industry, care and diligence i So that " sind each

next

each Youth is obliged, even by the undeniable Laws and Orders of his School or Employment, to observe and conform to their Methods; which by a Sympathetical Power and Secret Operation of Things, impress all the Properties and Qualifications both of the Materials they Work on, and also the Manners, Inclinations and Dispositions of their School-Fellows. This Grand Truth is most apparent to all who have the least True Thoughts of the Order and

Power wherewith each thing is endued.

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Now what we have faid of the foregoing Killing Trades and Employments; the like is to be understood in all other Sciences, Arts and Trades, whether higher or lower Graduated. As for Example; the Arts and Trades belonging to fron, whose uses are Universal: The first rank imploy'd about it are the Miners, Diggers of the Coal and other things of that Nature. The 2d Workers in this Metal, are those who separate, refine and flux the Oar by Fire from the groffer impurities; those are hardly one degree from the Miners, who are endued with cloudy lappy Brains, and dull, earthy, dark Dispositions; but the last are Men of fierce turbulent Spirits, immoderate Drinkers, and the diffurbers of Softness, Cleanness, Equality and Harmony: The fiery gross metallick Powers having Signed them with their Characters, and impoled their Properties and Qualifications on them. The 3d fort of Iron-Workers, are Smiths of va-The first fort of them are such as nous kinds. Work on strong heavy Instruments, as Anchor-Smiths and the like; those are but one degree before the former; their Imployment being hard, lavish, hot and fierce: Which strong unequal Properties, influence them with flurdy, rough, intemperate Humours and Dispositions.

next rank are common Smiths, who make the various useful smaller Things; as Jack-Smoke and fuch as Shoe Horfes, who are for the most part hardly one degree removed from the last mention'd fort of Smiths; being mightily De. formed both in their Bodies and Minds intemperate, furly, bold and unclean. There are also many other forts of Smiths call'd Small. workers; fuch as make Infruments and Tools for all forts of ingenious Trades; as Forners, Carpenters and many other fuch like Trades: Those are 1 or 2 degrees before the other, because their Work or Art requires a better ingentity and capacity, as being lighter and in every refpect less fierce and gross; and at the same time more Ornamental, as appears between the fine Lock-Makers and those that make the course ordinary common ones: For the more beautiful any one makes his piece of Work, the more he beautifys himfelf, provided the Work or Labour be not hard, flavish, bot and fer; which Qualities do mightily clip the Wings of Beauty and Good Manners in the Workers. The next or 6th fort of People belonging to the Iron Trade, are the Shopkeepers and Ingroffers of all forts of Tools and Utenfils belonging to Buildings, Houses and the like; for this course, rough, rufty Metal is more univerfally useful than all the other Six, as we have observed in the Chapter of Metals. Now this last Society of Traders do not Work, but only gather up the Works of the others, in order to furnish several forts of Trades: So that they are only Handlers and Communicators with the Beauties and Perfections of the Artists; and therefore are themselves more beautiful, mannerly, and of far better deportment, carriage and compliment than all the others: Which comes the

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to pass because they are not bowed down to hard, flavish, dirty, unclean Labours in herce. fulphurous fmoaking Fires, which never fail to deform the Body, and fully the more Soft, Sanguine Tempers and Equal Dispositions of Nature. Secondly, the intellectual Powers and Genius of those Gentlemen by continual handling, use and custom, become mightily improved; and by the help of the great Officer the Sense of Seeing, know and penetrate to the very Center of all the other Tradesmens Arts, Ingenuities and Beauties. Thirdly, Their Conversations are with and amongst a more beautiful, gentile and mannerly People. The very fame is effected by all other Trades and Implayments in the Education of Scholars therein, be they course or fine, and the like: Every thing be it what it will, having an innate Disposition to impose and strengthen its Confederating Property: Which is performed by the invisible magick Power of the Mind, unknown as well as unaccountably to each Person. For those Sympathetical Inclinations of Things are performed by the quick and penetrating Motions of the Invisible Spiritual Rays of the Intellects, by agreement of Qualitys and Principles. If this were not so, Manners, Deportment, as also the Beauties of Words and Works would be more Uniform, and the Features and Graces of the Body would not be fo unlike; as we have let forth on other Occasions in our Way to Health. So that every Science, Art and Employment are all certain Schools of Education; and the Things and Materials thereof do not only Tutor their Scholars with the help of the chief Master-Workman, but also infinuate and impose their Qualifications of what Nature soever they be. This is the Original of that great difference in

in Manners, Beauty's and the contrary; every Thing by an innate Power dreffing its Children in its own Livery, changing the inclinations, intentions and gestures for the better or worse, according to the Nature of each Thing : For Examples, Presidents, Customs, Words and Practices are the true orderly Methods of Education, both in Vertue and Vice: They are close flicking Qualitys and work inwardly, and therefore are the more effential. And if there were the fame or like judgment, care and industry taken by our pretended School-Masters, Fathers and others who have the Tutoring of Children, there would be another fort of Learning and Reformation in the World: For it is through want of true and proper Methods that Mankind disfigures and degrades his Posterity; for our common Orders and the customary Methods of Education have no Mathematical or Corresponding Properties and Principles; composition and proportion is not so much as thought of therein. So great and common is the Ignorance and Misfortune of doing things by Chance; that is, without any certain Bafu, Numbers or Principles. For this very cause, the Learned of all degrees, as we undefervedly Style them make nothing of their poring Studys, or 12ther Noise and Bustle; for no great Matters or Things can be effected, where there are no true folid Foundation Principles laid. And therefore nothing can be of any great Moment or Va-Ine which hath not its Original Birth from Mathematical Principles; as appears by the daily increase and great improvement of all the Arts, Trades and Imployments which are the issue of that Great Fountain and Mother Science, the Mathematicks: Which has an Heavenly Original, and therefore in its Womb are contained all beery ren

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corporeal and Corporeal Mysterys. And for the fame cause, there is nothing True or Beautiful that is not built on this Foundation; for the Ofiginal Rules and Great Mafter-Pieces of the Mathematical Science take their Birth and proceed from the intellectual invisible Principles of the little World, Man: Or as we have on feveral occasions faid, and all the Wife Seers in all Ages have faid before us; in Man is contained the compleat and true Nature and Properties of all Things. Now if this were not fo, how possibly could to many noble beautifying Sciences and Arts have sprung up and been midwiv'd into the World? So that all those practical useful Sciences, Arts and Trades are the effects of the internal Models, Forms, Figures, Numbers, Orders and Measures. And the composition, proportion and correspondency of all those external and visible Mysterys that are now practic'd, do shew and manifest the wonderful Variety and Power wherewith the ever Bleffed Creator has endued Mankind: For Nothing, no not the least of Arts or other Things, but iprings from the inward Powers, and is brought to light by Conception and Thought. All the Myfteries that ever have been or shall be manifested in the World, or Cloathed with visible material substantial Bodys, did all lie hid, and do lie dormant in the filent, invisible magick Powers of Man's Soul and Mind; otherwise they could never have appeared or had any being: Neither could Man have measured the Heavens, or have understood the exact circular Motions Rifings, Settings, Configurations and Influences beavenly bodys to fuch a wonderful degree: For the Beautiful and Comely Order of Heaven, and the amazing variety of the exalted Luminaries and their Government, together with their Principles, Quali-Z 3

Qualifications and Natures, Orders and Operation are all the same in Man, as also in the Inferior Creatures, who have their Inborn Numbers. Measures, Orders and Methods of Government from Heaven; and as the Heavens are conflant and for ever the fame in all their Motions and Operations, fo likewife the Undergraduates go on and observe their Limited Circles, Methods, Times and Seasons; and their Offspring or Children are never to feek or wanting in the Natural Skill of Science, but all readily, with an Innate Disposition and Natural Inclination obferve the Laws, Orders, Numbers and Measures of their Fathers, and of Heaven; for they are the Children of those Great Powers and Governors of the Ever-Bleffed Creator; and for this Caufe none of the Undergraduates are accountable for any of their Actions and Practices of Life. because they obey the Voice of God; that is, his Laws stampt on them; but Man, and he only, hath broken the Spiritual Incorporeal Science of his Intellects, and all the Numbers, Measures and Beautiful Order thereof; for which Reason all their Children and Offfpring are indigent and helpless; and, as it were, totally deprived of the Knowledge of the Science and Art of theirFathers, and are thereby reduc'd into far meaner and more deplorable Circumstances than the Off-spring of most of the Inferior Animals; for they constantly are born with, and inherit the Faculties and Talents of their Natural Parents, always observing the Original Patterns, whence they proceed; but the Human Kind are not so happy, notwithstanding they are endued with far more Excellent Gifts, and Heavenly Illuminated Properties; but they do, as it were, lie hid in the Melancholy Human Earth, or Silent Magia of the Invilible Powers : even as the

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the vaft variety of Figures, Forms, Shapes and Signatures of the Beautiful Vegetations lie hid, and are wrapped up in the Bowels of the Earth, but are all forth-coming, and prefently ftart up and manifest themselves in all variety of Curious Ornamental Forms at the Near Approaches and Ardens Summons of the Sun. 'Tis all one in the Human Nature; all is dull, heavy, earthy and melancholy, till the Divine Son and Eternal Principle. call'd the Voice of Wisdom be consulted and adhered to. Which Holy Power only is capable to compose, transpose and unite all the Invisible Principles and Qualities, which, as it were, lie hid in the Silent Magick Properties and Powers, and to inspirethem with a Heavenly Generating Motion in order to manifestation. Even as the Warming Beams of the Sun work on and bring to perfection the hidden Salnitral Vertues and Properties. So that it is most evident, that all the Great Sciences, Arts and Mysteries, together with their Exact Numbers, Weights and Measures are all invisibly contained, and inherent in the Human Nature; by which Gifts Man is made far more excellent and higher graduated, as is faid before, than any other Creature under Heaven: But notwithstanding this, no Man, though never so highly skill'd and knowing in any Mystery, Science or Art, has power to intail, impose and transmit his Squature, Knowledge, Understanding and Capacity to his Off-spring, but each Child is not only naked without, but also within; as being destitute of all the Furniture, Beauties, Sciences, Arts, and other Things whereof their Parents were possess'd and endued with, but all lie hid in the Human Lump: And though they contain all the Properties of the whole Universal Beings of Things, nevertheless, those Noble Qualifeations, and Divine Illuminated Powers can never by any other way bud forth and be brought to light, but by the Skill, Dreffing and Managment of the Wife Husbandman; that is, by good Orders, Customs, Presidents and Education; which are the Principal Methods to open the Hidden Secret Cabinets of the Human Nature, and bring to manifestation the Heavenly Sciences of the Invisible Spiritual Worlds; but the Inferior Animals, each according to its degree, do centrally fix and intail all the Mathematical Numbers, Orders and Measures of their Sciences and Arts. with all their Preserving Qualifications on their Children and Off-spring, and that for ever \$ 50 that the Fathers or Mothers have no occasion to vex and trouble themselves, and spend the greatest part of their Lives in teaching and tutoring their Children, for their Young attain to all their Qualifications in few Months, without needing any pains to be taken about it, without any Threats, Tutoring, Customs, Example or Education; by which wonderful intailment the Lives of all the numberless Herds and Flocks of those Beautiful Creatures are made easie and plea-The Original Cause and Foundation whereof proceeds from their constant obedience to the Mathematical Laws of Heaven: And on the other fide, Man's Unhappiness and Turmoiling Vexations and Miseries proceeds from his Disobedience to the Laws of his Maker; which is much to be lamented, but not to be help'd till Man can fee and understand how many degrees he has separated himself from the Laws of God; For otherwise no Man can be able to think fo much as one True Mathematical Thought of Regeneration, or propose any True Order or Method how he may come to the understanding of himself; that is, of his own Science which lies cover'd; and, as it were, fitfled

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fled with the falle Magick Earthy Properties, as though there were no fuch variety of Sciences and Arts contained in the Beautiful Image, which cannot appear or manifest its felf, but by the Wisdom of the Husbandman; that is, by Proper Education, Good Customs, and whollom Presidents: For Mankind is so wonderfully made and compounded, that he can imitate all Things he fees or hears, whether they be good or evil: But, as is faid before, he cannot transmit to, or intail on his Posterity his Talents, Faculties and Understanding, or any Thing belonging to Sciences, Arts, Trades nor many other Things which tend to their Preservation, as all the Inferior Animals can do. Which if it were well consider'd, distinguish'd and understood, Mankind would have no such great reason to magnifie himself, and to domineer over, opprels and destroy the well-beings of fo many Beautiful Creatures, and facrifice them to his Exorbitant Apperite and Unsatiable Belly; for, alas! he is mistaken, and not the Thing he conceits himfelf to be; the Noble Beauty and Heavenly Image lies hid in the Cold Dark Melancholy Cells of his Adulterated Human Earth : Which Degeneracy, Ignorance and Stupidity too frequently manifelts its felf in the Diforderly Education of the Human Off-(pring, which is performed at a most milerable lame rate; that which is esteemed the best availing but very little to the correcting the depraved Inclinations, Infirmities and Diftempers of the Mind. This being Matter of Fact, then the Usual and Common Methods will not do; for the Secret Gates of the Divine and Spiritual Properties of the Human Lump must be open'd by the timely fowing the Seeds of Sciences, Arts by Vertuous Examples and Presidents which then take deep and fure Root, and fo becom:

become effential: For by timely fewing and planting, a Natural Inclination is begotten, improved and advanced, as Common Daily Experience testifies in every particular Thing, in Vertue, Vice and all Sciences and Arts whatfoever The beginning of every Action, whether it be in Vertue or Vice, always finds the End, and according to the Foundation Principles, fuch will be the Building and Superstructures to the last; and therefore it is no difficult Thing to judge of the Event or Sequel, either in Publick or Private Estates, Conditions or Governments, if the Foundation Principles be diffinguished and underflood; for every Beginning will always find out its End, and terminate proportionably to the Chief Materials; for all the Invisible Powers of God and his Law go on in a direct orderly Method, according to Number, Weight and Meafure: And all Foundations that are contriv'd and proceed from Self-hood, Coverousness and Pride, or by chance, cannot support the Building long, but all must lapse into Confusion and Ruin, as having no Uniformity or Cement in them; and upon fuch Tottering Unequal Principles, most, both Publick and Private Governments are built; for which Reason fuch Publick Governments are liable to Revolutions, Changes and Shakes; fo that every Thing is uncertain therein, and fo frequent Complaints of Treachery, Bribery and Tyramy: And Private Persons in their several Stations are furly, bold, morose, violent and oppressive, being destitute of the Beautiful Ornaments of Science and Order within themselves; for if that were understood, observed and regarded, not only Mankind, but the Inferior Creatures would be made easie, and their Lives pleasant thereby? For Mankind is now by his breach of God's Laws ftript

stript of the Power of intailing Fortitude and Science, and the Preserving Vertues of Order on his Posterity, as we have said before: And the Mankind is the most compleat and capable of all other Creatures, and all Order and Mathematical Methods are intrinsically in himself, yet it is so unknown to him, and lies so deep hid, that there is not one of many Thousands that can ever attain the Key that can open his own Cabinet; or so much as once think that they

want fuch a Tool as Mathematical Order.

So far is Mankind separated from the Knowledge and Science of himself; without which distinguishing Eye of Understanding, better Measures, Governments and Foundations can never be laid, taken or taught: For if any person will but fedately consider, and look into the Methods and Orders Men generally take in laying the First Foundations in Children, and the Nature of the Seeds they fow in them from Six Months to fifteen years old, the Poylonous Dispositions and Complexions thereof to the Human Mysteries would quickly appear, and the Vices gradually inftill'd and imbib'd during that time grow fo strong and sturdy, that they bud forth and start up, and boldly shew themselves on all Occasions, even to the Dying Day: But when Young People about 12, 14 or 15 years of Age are put to any Science, Art or Trade, by which they are to get their Future Livelihood, all Masters, both of all the Superior and Inferior Sciences, Arts, Trades and Employments take far better and more uniform Measures than the forementioned Learned do in their Greener Years; which is the Time when Vertue or Vice take pofsession for the whole Life. In those Inferior Arts, as the Learned call them, the Masters First Lessons are to teach the Order, Proportion, Number, idinti

Trades and, Employments

ber, and the Agreeing and Disagreeing Materials they work in and upon; that is, the First Prin. ciples which are certain, wherein all the Masters in their several Sciences, Arts, Trades and Employments do agree; for which Cause all Sejences, Arts, Trades and Ingenious Employments are univerfally understood, and therefore may have the Name of the Universal Language; for there is no other under Heaven, as we shall shew in its due place. It is the confessed to

Also the Masters of the said Arts do not only keep the Youths under them close to their Business 10 or 12 Hours, at the least, in 24; but they either tutor them themselves, or set fome other fufficiently skill'd, whose Eyes are constantly over them, and are ready to help

and inffruct them. The state of the state of the

Befides, Their Number of Scholars is but small, 2 or 3 at a time, not taking others till those are tolerable Workmen: So that by this more Natural and Uniform Order, most Young Men acquire sufficient Talents, and become Artists head syongmu villas

in 2, 3, 4 or 5 Years time.

Now this is a plain Proof of the Power and Advantage in laying Foundation Principles aright, and building thereon, and keeping Scholars ftri-Aly to the constant practice thereof; for if this were not fo, what benefit to themselves could any Master propose by taking Apprentices, or any Servant in that nature? For the first Year or two is fpent rather to the Damage of the Mifter, than otherwise. We contain and group

Now in the first place, every Master is obliged to this Care, Diligence and Proper Method, by the Universal Agreement of that Trade or Society. Secondly, by his own Interest, his Bread and Livelihood depending in great meafure on the Workmanship of his Scholars and

Servants,

Servants, which is a strong Obligation; for Interest never lies.

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So that we see, when Proper Methods are observed, and Masters are in good earnest, what great Things may be done, even in the most Incricate and Hardest Sciences, Arts and Trades; and that too, at those Ages which are not fo apt to receive Impression as the more tender and greener years: For between the Age of 3 and 12 is the principal or only time of Reception, and for implanting every Thing belonging to Sciences, Wisdom and Understanding. And therefore we do affirm from sufficient Grounds and Mathematical Principles, and that too by an easie familiar Way and Method, that Children may be taught more from or betwixt 3 Years of Age and 7, than is generally done from 4 or 5 to 14 or 15, by the Common Way of Learning; and the Foundations Principles shall be better fix'd and understood: For in all Learning, of what kind or fort soever it be, if the Fundamental or Grand Principles thereof be taught in the beginning, the Scholars or Artists naturally and eafily improve in Riper Years, and never forget, provided they learn, and fully understand the Measures, Number and Order of their First Principles: And if any who are thus instructed be separated, or withdraw themselves for 7, 10, 15 or 20 years from the practice of their Arts, as it often happens; yet whenfoever they have a mind, or their Interest leads them to come to it again, a small Practice will make them as compleat Masters as ever.

The like is to be understood in that most noble and exalted Branch of the Mathematicks call'd Musick: If he that learns it young, that is, at 6, 7, 8 or 10 years of Age, and begins with that First Grand Principle, to understand and di-

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vide the Time, and beat it, as the Muficians term it, with their Hand or Foot, according as the Musick is Instrumental or Vocal. Whoever arrives to a competent degree of exactness herein, if afterwards they shall either on occasion, or choice discontinue the Practice thereof for ten or twelve years more, or less, and afterwards have a mind to refume it, though at 20. 40, or 50 Years of Age, they shall nevertheless come to the same degree of Excellency, as when they left off the faid Science, and that too with Facility and Eafe. For though at the first entring on the Repractice, all seemes to be forgotten, and hardly any memory of the former Knowledge remaining, yet the Hands no fooner touch the Instrument, but the Imaginary Forgetfalnes vanishes; for the Sounds, by that great Officer, the Sense of Hearing, being convey'd to the Intellectual Powers the Regular Principles, immediately all fart up out of their Cells, the Sleeping Magia is awaken'd, and all the Powers thereof exert themselves with the highest Diligence, and are all ready at hand to compleat manage and drefs themselves up in their proper Cloathing; and at the same time, the Members of the Body are as ready and tractable to affift the Intelligible Parts in the dividing and measuring the Time, which is the Spring-bead of all Musical Harmony.

So deep and essentially do all Vertues, Vices Violence, Oppression, Idle Thinking and Talking, Words, Works and Communications, as also all Sciences, Arts, Trades and Employments, whether Superior or Inferior, take root in the Green and Tender Ages of Children and Young People. And therefore the Learned are grossy mistaken in their Methods of educating and tutoring Children; as appears by comparing them with the Methods,

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Methods, Men of Sciences, Arts and Trades take in teaching their Scholars, which are all true and regular, as we have mentioned before, going on Step by step, in an orderly manner, beginning with the True Natural Certain Principles in each Art; but the contrary is to be underflood in the general teaching of Children; Schoolmasters generally undertake too great Numbers, and by suffering their Scholars to spend more than half their Time every Week in Play, Idleness and Holy-days, and having no regard to Practice, and by their want of Skill and other Milmanagments, those Houses are but too frequently made the Nurseries of Levity, and Genteel Debauchery; and the worst of all is, that Fathers and Mothers are insensible of all this, and are contented to have their Children spoil'd, believing those Learned Gentlemen to be in the Right: Indeed they are in the Right and Ready Road to Ruin all the Tender Branches committed to their Managment: For if the Men of Sciences, Arts, Trades and many Ingenious Employments had taken no better Methods, this Nation would never have arrived to fuch a wonderful degree of Perfection therein as it has; fo, as perhaps, no other Nation ever did in fo thort a time: Which Improvement is owing to the great Encouragements given by Merchants, in exporting and vending their Commodities in Foreign Parts, Navigation being the first True Step: The Great Wages our Artists have had, has also mainly contributed to the advancing and bettering of all our Ancient Arts; as also to the bringing in, and fetting up a great number of other Ingenious Trades and Employments: But all this while the True Methods of Education have been neglected, which ought to have had the first Place, because the best and most beautiful Things generally Methods

prove the greatest Evils, when they do not proceed from, and are not built on good Principles; that is, when the Thoughts and Intentions are selfiss, and aim at the satisfaction of a Luxurious Appetite; which in most Countries has been a Leading Card to the Invention and Improvement of most Sciences, Arts, and Employments: And therefore the Fruits and Effects are accordingly; and many of the Chiefest Artists instead of Blessings have brought great Calamities and Evils on their own Heads.

So great are the Misfortunes of many Ingenious Men, by applying their Noble Gifts and

Beauties to wrong Purpofes.

Likewise it is farther to be noted, That Mankind esteems and values all Inferior Creatures and Things both in the Vegetable, Mineral and Animal Kingdoms according to their feveral Ranks and Degrees of Vertue and Vice, Equality and Inequality, as also according to their Intrinfick and Extrinsick Beauties and Uses; as we have fet forth before; and though each Creature is compleat in its felf, wanting nothing that can contribute to its Happiness; so that the meaneft hath no inclination to change its Condition with the more Noble and Beautiful: However, their Degrees and Graduations, as to Beauties, Vertues and Vices, are various and wonderful, and they are valued and esteemed by Men accordingly. Which esteem and value of each Creature is true and in conformity to the Law of God; but this Method and Degree of Intrinsick and Extrinsick Vertues and Beauties in the Human Race, is, as it were, wholly deftroy'd and obliterated in most or all Governments and Societies of Men; from whence arises fo many Diforders and Confusions amongst them: For if Mankind did in the least observe the like Orders

hopes,

Ordersand Degrees among themselves and according to their Intrinsick and Extrinsick Beauties and Vertues, Wisdom and Understanding chuse their Governors, Leaders and Guides, all those great Calamities, Oppressions and Violences, whereby he is now enslaved, would then be cut off in the very Bud; but instead thereof he chuseth such as are surnished with the greatest quantities of the Undergraduated Beauties, call'd Riches and Wealth, or is over-aw'd into Slavery by him that hath the longest Sword; who by his Rapid Motion and Selfish Disposition, Violence, Oppression and Tyranny overturns all the Beautiful Orders and Laws of God, and of his Hand-Maid Nature.

The like Unequal Unnatural Measures are taken by most Private Societies of Men; very sew having any regard to Intrinsick and Extrinsick Beauties, Gists and Vertues in the Choice of their Magistrates and Governors, but according as any is possessed of Quantities of the Inserior Beauties, he stands fair for being made a Superior or Inserior Magistrate or Governor; Riches being look'd upon as the Supreme Qualification, even to such a degree, that Understanding, Vertue and Prudence are very often never enquir'd into; or if they are, Riches always obtain the Preserence.

The same is likewise observable in that great and

The same is likewise observable in that great and most weighty Sacrament, call'd Marriage; when any one goes about that most considerable Piece of Building, the Foundation Materials are Goods of this World, or the Inserior Extrinsick Beauties: If the Quantity thereof be pleasing, there is no need of much Rhetorick to make the Bargain, the Intrinsick Beauties, Vertue, Wisdom and Understanding are not so much thought of as they ought; for if the Visible Substance be considerable, the Parties are willing to live in

hopes, and to believe all other Qualifications will appear time enough: A great Heap of Dung, valuable at 10000 l. enduing any Ordinary Person, and Low Capacity with, and standing them in stead of all Internal and External Beauties and Vertues. So that Man in most of his Methods and Orders, both publickly and privately diametrically opposes the Numbers, Degrees and Measures of God's Laws by his Selfish, Tyrannical Power, applying each Created Being to wrong Uses and Purposes, as we have hinted before. So that none of the Orders, Methods or Degrees of Nature's Law are in the least observed or obey'd.

For Note, That the Government of this World is Three-fold: The First is That of the Prince and his Council, or the Supreme Power, where-ever it resides. The Second is that of Inferior Magistrates, and Particular Governors of Societies, who derive their Authority from the First. The Third is that of Particular Persons and Heads of Families; the Laws and Orders of Marriages, Interests, Houshold Affairs and Education of

Youth.

But according to the Complexion, Nature and Disposition of the Two First, the Foundation and Materials they are built on, whether vertuous or vicious, equal or unequal. The Third is acted, and all the Undergraduates submit thereto; all fall Victims to the Original Patterns and Superior Powers. And therefore all Evil, Violent, Cruel, Oppressive Customs, Wicked Examples and Vicious Educations suck in their Vital Breath from the Head-Spring; which, when it is Evil and Corrupt, does by a Secret Instructial Power spread and disperse its Venom to all the Inserior Undergraduates or Subjects.

the Inferiors are owing to the Original Patterns, as proceeding gradually from thence: For every Tree is known by its Signature and Fruit. Equality and Inequality both keep their own Ways, and never stray therefrom; as all the Observers, both of Vertue and Vice can testifie by their own Experience. Each Principles, both in Good, and also in Evil, carries on its own Work with all the vigor and industry imaginable, and never sails to bring forth its own Fruit, which is always like the Stock.

So wonderfully and sympathetically has the Ever-Bleffed Creator made all Things and Crea-

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And for these Reasons Mankind ought above all things, to confider, understand and distinguish from what Principles all his Thoughts, Words and Actions of Life do proceed, and how they take their First Birth in the Invisible or Magick Powers of Nature; which if it be not done, then every Action of Life is by chance and done at random, and uncertainly. Man, without this Intrinsick Knowledge, is no better a Judge of his Actions and Practices of, Life, and of the Order, Power and Method thereof, than a Youth is of the Principles of an Art he never faw practic'd, or able to use the Tools of the faid Art aright: And therefore the First True Step to all Intrinsick and Extrinsick Wisdom, in order to the practice of Vertue, is the Knowledge of God in a Man's-Self in his own Soul: And it is for want of this InwardSelf-Knowledge, that all the Noble Beauties, both Native and Artificial, prove looften hurtful to their Possessors; for it is impossible they should apply them to Right and Proper Purposes, if they do not know and distinguish their Internal Vertues: For if so, how can

can they use them, either to the benefit of themselves, or the Glory of the Greator and Giver.

Now the Knowledge of a Man's-Self, and the distinguishing the Grand Principles of his own Composition, is the Spring-head of all Wisdom, Vertue, Government and Order, as we have more at

large demonstrated in the Foregoing.

The like is to be understood of all Outward Sciences, Arts and Trades; for the Original Principles and Models thereof proceed and arise from the Internal Powers and Principles whereof Man is made and compounded; who contains the True Nature, Properties and Qualities of all

other Things.

If this were not so, Mankind could never have midwiv'd so many wonderful Things into the World, nor so aptly have imitated the Amazing Variety of the Native Beauties of Created Beings, nor in every Age have dressed the World anew with so many Eminent Flourishing Beauties and Ornaments, he having made Art even to vye with Nature her self: And those Outward Sciences do carry in their Bosom the Influential Power of the Principles they proceed from in Man; That is, Number, Weight, Measure, Order, Proportion and Composition; from whence all the Beauties of Publick Governments and Private Societies proceed and take their Birth.

So powerful, great, beautiful and useful are Sciences, and all the Branches thereof, proceed-

ing from Principles and Order.

The Truth of this eminently appears in all Governments and Nations where Sciences and Arts flourish; and where they do not, the contrary Properties are but too manifest: And therefore, whenever the Publick Government understands not, or do not build their Superstructures

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on the Principles of Science, they cannot stand or continue long without some Fatal Stroke, Confusion or Misery: For Science ought to be the President and Foundation of every Society, whether Publick or Private: As is most clear and manifest in all Superior and Inserior Arts and Trades; each having certain Foundation Principles: And though it be never so mean a piece of Workmanship, still there must be Number, Measure and Order; for where those Properties of Proportion are wanting, there is no ecchoing, nor no Lasting Power, Strength and Beauty.

The very same is to be understood in every Individual Person; If he do not observe the First Principles of Order, Number and Proportion in the Actions and Practices of Life, and the Government of bimself, he runs as great Hazards as a Ship expos'd to the Unmerciful Waves and Tempests of the Sea, without either Pilate or Rudder; by opposing in his Disorderly Methods all the Homogenial Preservatives of Life and Health,

both as to the Body and Mind.

So useful and profitable and so great is the necessity of being endued with this Springhead of Bleffings, that is, Science and Art: And fince Mankind has departed from the Laws and Internal Science of himself, the External is become his Principal Director and Guide to lead him by the Hand of Order, to the Dwelling both of Beauty and Fortitude; she is only now his Mistress to dress his Manners, and covers him daily with her Vertues and Ornaments: All the Degrees and Honour of Mankind are understood and distinguish'dby the great Mistresses of Science and Art; without which the Noble and Ignoble could not be distinguished, no not the Royal Blood even by the most Skilful Anatomical Searchers of Nature.

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Science is, as it were, endued with the Na. tive Beauties, and Intrinsick Splendor of all Things; and therefore nothing hath fo great a Command ing Power as the Fruits of Science; all bow before its Vertues and Ornamental Beauties; Publick Governments as well as Private Persons: And therefore who foever are Masters of the Talents of Science and Arts, they command Obedience: And whenever either Publick or Private Persons are dress'd up with the Beauties and Gayeties thereof, they never fail of having Respect, asit were, by Homage paid unto them every where: For which Reason all the Great Men and Governors of the World, with all possible Means, endeavour to obtain and engross to themselves all manner of Beauties and Ornaments, both Native and Artificial; nothing contributing more, either to the acquiring, supporting or advancing Government, Authority and Power. And this Honour and Respect descends to all the Undergraduated Subjects proportionably as they are posses'd of those Native and Artificial Beauties and Splendors.

So that Sciences and Arts are now become the very Preserving Powers of Nature; and as Things now are, no person can in any degree be happy without their Help and Affistance; for they do, as it were, penetrate into all the Secret Cabinets of Nature, and command all the Beauties and Vertues of the Four Worlds, the Earth, Water, Fire and Air, and all the Great Powers and Governing Properties thereof to attend and affilt them in their Operations: And it is by Science and Art that Mankind is supported, and the Three Grand Friends of Nature procured; that is, Food, Houses and Cloathing, which are the Prefervers of Life, the dearest and most precious Thing in the World, and the last Thing Mankind

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kind will part with; and yet it cannot be fupported or continued without the help of Science and Art; or the Necessities thereof supply'd: So friendly beneficial and absolutely neceffary are they now become; and fuch is the Miserable Exigency into which Man has cast himself, far beyond any of the Undergraduated Creatures; who are not so destituted, as having obey'd the Voice of God, and kept their Law; whilft Man is strip'd, as it were, of all his Native Beauties, and forcd to labour and feek for his Bread by a continual recourse to Science and Art, which are now his only Refuge and Prefervers; and tis they which furnish him with all his Ornaments and Beauties; fo that Man is more or less happy, according as he is skill'd in Sciences and Arts; as appears by the several Nations and People unskill'd therein: As the various Inhabitants of America, which is a vast Tract of Land peopled by the Undress'd Indians, who are many of them favage, fierce, oppreffive, violent cruel and unclean in their Foods, hardly one degree before the Rapacious Beafts of the Wilderness; and their Education and Manners are in proportion to their Foods and other Methods of Lite, having neither Science within themselves nor without; but what they are most or only skill'd in, are the fierce invading Arts of Killing, both of their own Kind, and the Beafts, Fishes and Fouls of Heaven: Most of them are apt and dextrous at the Arts of Killing, but have little or no knowledge of those of Preserving; and therefore their Dresses, Ornaments and Beauties are dull, heavy, melancholly and earthy; their Complexsons are as unpleasing, and as void of all Beauty, either native or artificial, as the half-tanned Skins A a 4

Skins of Beafts are before they are beautified by

the Artists and Dressers of Leather.

Some of them are more cruel, fierce and favage than the Beafts of Prey in their Manners, Deportments, Gestures and Methods of Life: Their Distinctions of Degrees of Noble and Ignoble, are nothing else but certain marks or strokes of Read Earth and other Colours. And the Ancient Inhabitants of our Kingdoms formerly, were not many degrees before those American Indians.

But that which is most remarkable in all those Wild Undress'd Nations, is, that the Sciences and Arts of Cruelty and Killing are advanced amongst them to a high degree: Which occasion'd the Great Creator to complain by his Inspoken Word in Man, viz. He looked down from Heaven; that is, from the Holy Innocent Powers of Unity and Equality, and faid, That Man bad fought out many Cruel Oppressive Inventions; that is, Science and Arts of Destruction, by which he had defiled the Earth with the Blood of the Innocent Inhabitants thereof: Which fort of Sciences and Arts always did, and still do arise and proceed from the Dark Unequal Selfish Magick Powers of Discord in the Souls and Minds of Mankind, which have prevailed ever fince Man's Delinquency and Revolt from the Laws of his Maker, and that Equal Innocent Estate he was made to live in and under; but instead of submitting himself to that Divine Government, he has turned his Mind and Heart from God into the Dark Magia of the Unequal Selfish Spiteful Powers, and with all imaginable Industry invented many Cruel Bloody Killing Arts, filling and polluting the Earth with all kinds of Vio-Which Savage, Butchering Arts and Trades are nearer unto Man than the Innocent Soi ences and Ares of preserving and beautifying, as having

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having obtained the Ascendent in the Center and Government of Life: Which are sufficient Evidences of Man's Nakedneß, of his being fript of all Innocency, Vertue and Equality, and that now he is the most helpless and Miserable Greature under Heaven, having loft all the liward and Outward Beauties and Noble Faculties of his Souls for the more Beautiful, Noble and Sublime the Gifts and Qualifications are wherewith any Creature is endued; the greater is the Fall and Mifery of the Creature when they shall be apply'd to contrary purposes and uses, opposite to the Intentions, Inclinations and Laws of God and his Hand-maid Nature. And whatever fome may think of the Laws of God, and the Lawfulness of Killing the Superior and Inferior Animals, when they duly confider the great Laws and preferving Powers of God, his Justice and Equality; that he is no respecter of Perfons or Things, but caufeth the fweet fructifying Rains and Dews of Heaven, and all the Luminaries therein to Bless and Preserve all the Superior and Inferior Multitudes of wonderful Beings with Equality and Justice; then they must needs own that there is no greater evil, nor nothing fo contrary to all the Creating and Preferving Laws, and Secret Uniting Powers of the ever Bleffed Creator as Killing: Life being the one only thing which every Creature most industriously endeavours to continue, and parts with with the greatest reluctancy and confusion of Mind. And if Mankind were in the least Considerate and Zealous to maintain Innocency, he would quickly be fenfible how willingly or the contrary, the Creatures part with their Lives by their parting with their Own, or being in danger thereof: For there is no difference in that particular between the

the Undergraduates and Himself, but if there be 'tis on the Inferiors fide; for the more innocent any Creature is, the greater are the Troubles and Agonies when the United Powers of the Composition are Broken and Violated. And therefore nothing is more true and certain than that this violent Stroke and Breach of U. nity, made by Man on the Inferior Creatures was his first false Step: For whatever some may imagine, it is impossible that any one should break and deftroy the Unity and Well-being of another Creature, but he is by the Grand Charter and Eternal Laws of the Creator, constrain'd to destroy and infringe the Unity in himself: For Inequality takes its Birth from Inequality, and Concord from Concord. So that Innocency begets its likeness, and Discord does the same, according to the Great Law of God and his Powers in Nature; which are all of them his Instruments, by whose invisible Hand he performs all wonderful Things. Now Sciences, Arts and Trades arife and proceed from a Two-Fold Birth, viz. from Good and from Evil: And therefore they are Two-Fold in their Natures, Operations and Influences. All the preferring innocent Sciences, Arts and Trades proceed from the Sanguine United Powers of Nature and God's Preferving Laws; that is, from the innate Principles and Composition of Mankind's invisible Propertys; and each fuch Science or Art is lower or higher Graduated according to the degrees of Equality or Inequality. And on the other side, all unequal violent or hurtful Arts, Sciences and Trades, take their original Birth from Discord and the unequal Government of the invifible Powers or Principles in a Man's-Self: And both forts and kinds are in all Ages and Countrys practic'd, advanc'd and carry'd on by the

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the fame Powers and Qualitys by which they were first invented; which ought by all prudent Persons to be consider'd, so that the evils procured by evil Employments may be avoided, And on the other fide, the Vertue and Good preserved and increased: Each Principle both in the good and evil, having a Sympathetical Chain. So that by those innate or natural inclinations to evil and violence are discovered and made manifest, the fecret bent and posture of the invitible Principles and Powers of the awaken'd Wrath: If this were not fo, fuch oppressive Methods could never so readily bud forth on every occasion. And since this great and fatal Stroke of Depravity nothing fo much Dresses and Cultivates the Human Earth as innocent beautiful Sciences and Arts, and Ornamental Trades; many whereof may almost vye with the most excellent Beautys of Nature. And herein, England within the compass of 60 or 70 years, has ftrangely advanced and improved as we faid before. Which curious Arts have taken so with the Genius of our People, that within the foremention'd time, dividing the People into Ten parts, Nine of them have been inticed into some fort of Science, Art or Trade; which has been the principal occasion of fo many New beautifying Arts and Trades. being Midwiv'd into the World; for no Science Art or Trade ever arrives to any degree of perfection till the Scholars thereof become numerous and necessitous too; from whence that Saying has taken its Birth: That Necessity is the Mother of Invention. So that Sciences, Arts and Tradeshave been improved more herein 70 years than in 3 or 400 in Foreign Places. And therefore since that time, all beautifying Things have increas'd to a great degree; and all honour, respect,

respect, obedience, reverence and degrees of Distinction have been advanced, all which is owing to Science and Arts; for 'tis they which furnish the Beautys and Commodities which do it. And therefore whenfoever any Person by his Ingenuity and Industry, hath brought his piece of Work to a higher degree of Perfection, for Beauty and Ornament than any of his Fellows of the same Art, he puts his price on it 2 or 4 times the value another would have, tho' there be no difference in the use, but all is in the Splendor and Beauty, and a more lively imitation of the more excellent native Beautys of God's Works in the Creation. And whatever some dull People may suppose to the contrary, Science and the Ornaments proceeding from thence have a Sublime Original: or elfe they could not as it were challenge and vye with the Beautys of the Heavens and the Earth. And for the same reason, the Sublunary Powers and Governors of the Terrestrial Globe and Undergraduated Creatures, by the Gayety and Splendor of Arts and Sciences joined with the Native Beautys of the lower World, obtain a fecret governing Power to amufe, overawe and as it were inchant all Inferior Ranks; those fine Things being endued with a secret Power of Charming and Commanding, which few or none can withstand: Which could not be so if those beautifying Sciences and Arts did not arise and proceed from a certain Basis and Natural Mathematical Principles in Man; he being the Fountain and Spring-head of them all; all their Original Principles, Models and Forms are inclosed in the invisible Powers of the Microcosmical Circle or Orb; which are by gradual Conceptions and Births Midwiv'd into Visibility or Corporality. And therefore

fore to know a Man's-Self, is to distinguish and understand the Center and Basis of Things, and the Original Powers of God and his great Law in Nature.

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It is farther to be Noted, that Science and Arts are the Managers and Dreffers of all the Degrees of Men, and indeed each Persons Rank is distinguished to be more or less Honourable thereby: And therefore that Person who is capable by his larger Talents of Mony to buy and procure the greatest Quantitys of the Beautys and Ornaments of Science and Art, is the most Honour'd, Esteem'd, and Commands the greatest numbers of Men. For were it not for the Splendor of those Commoditys which the Men of Art fell them, what great difference would there be between great Men, Kings, Princes, and their Inferiors? No more than there is between the Indian Kings and their Vaffals; which is only an odd Stroke or Mark of Red Earth: But it is otherwife in those Nations where Sciences and Arts are spread; There most People for the sake of Mony and a Livelihood, conspire with the highest diligence to Cloath their Princes and great Men with their Beautys; all forts of Artificers are continually at Work to advance their Glory. viz: All the curious Arts of Husbandry and Managing the Earth, that thereby it may be capable and fitted to bring forth a great variety of Noble Fruits, Grains and Seeds, for Foods and delicate Liquers. And others are employed to keep, dress and manage the Undergraduated Animals, to make them both more beautiful and useful. In the next place step in those Men of Science, who are Skilled in that notable Branch of the Mathematicks call'd Architecture; which confifts of various branches and forts;

as Free-Masons, Bricklayers, Brick-makers, Stone-Cutters, Lime-burners, Gravel-diggers, Temperers, Carpenters, Joyners, Carvers both in Wood and Stone, Plaisterers, Painters, Glaziers, together with a confiderable number of other Arts and Trades, to furnish a House or Palace. And then another great number of Artists are imployed with their plenissing Hammers, to Cover and Beautify the Nakedness of the Body; viz. The Shepherd and Shearers who preferve the Sheep, and bring the fine Wooll to the Carders, Spinners, Weavers, Walkars or Tuckers, Dyers, Dreffers, Cloathworkers, Taylors, and many other Artists whose Works are intermixed. And again in the Management of the Linnen Manufactures; The Plowman, the Hemp or Flax-Dreffer, Spinstress, Weaver, Whitster, Sempstress and Landress: There are also imployed Weavers and all other Artists about Rich Silks; also Butchers, Tanners, Leatherdreffers, Shoemakers, Stocken-Weavers and Knitters, and many others who all prefent the most Celebrated Ornaments and Beautys of their feveral Arts and Sciences at the Feet of their Governors and Great Men; who by means thereof command Obedience, Honour and Respect. And the very same Power and Influence those Artificial Beautys have in the Inferior Ranks amongst themselves.

But the contrary is to be understood of the Inserior Animals or Beasts; their degrees and ranks are distinguished, and they are valued and respected according to their Native Beautys. And therefore a Horse endued with a Compleat Form and Beautiful Shape is worth more than 6 or 7 Ordinary or less Beautiful Horses; when at the same time, any one of them may be as good or better to perform the Bust-

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Business and Service of a Horse, as we have mention'd in the foregoing Discourse. And difference in the Native tho' there is Beautys of Mankind, nevertheless they are very inconfiderable to those of the Inferior Creatures as to their eminency; for indeed the Human Race are hardly to be distinguished when they are divested of Science, and the Artificial Reauties and Ornaments of their Cloathing, Education and Manners. Which feems very strange and wonderful, 'till Men confider and penetrate into the Natural and Central Reasons thereof, otherwise 'tis wholly unaccountable, Viz. That he who is made in the Likeness of the Great Creator, and endued with all Sublime and Terrestial Qualifications, Principles and Properties, and deputed to be the Great Governor or Vicegerent over all other Sublunary Beings, should be more miserable, destitute, seeble, weak, helpless and less beautiful than any of the Inferior Beafts his Subjects and Servants: And that fo Noble a Fabrick, wherein fo many Occult Mysteries, and Wonderful Sciences and Arts are incircled and lie dormant in the Silent Magia of his Intellectual Powers! should be so undress'd, naked and stript of all those Graceful Ornamental Beauties and Preferving Helpful Powers of Nature, and fo far ftrayed from the Knowledge of the Laws, Orders, Numbers and Measures of his own Innate Principles and Orb! And if he had not the Principles of Sciences and Arts printed in his Inward Parts; and if they did not, (though unknown and unaccountable to himfelf, thro' his Groffness, Stupidity and Ignorance) bud forth in all Ages on feveral Occasions, Necessity or Interest, Man would be the most Unfeather'd Undress'd Despicable and Unbeautiful Vagabond and

and Deplorable Piece of Mortality in the whole Creation.

Now can any Philosophical Thinking Head believe that the Superior Prince and Governor of all the Inferior Creatures should in the Beginning be made more helpless and miserable than any, even the very Meanest of his Subjects? No, no; sure he must have committed some Extraordinary Crimes against God and his Laws; of which we have some Mystical or Hierogliphical Accounts in the Histories of the World, which are as little considered as understood.

Those Forementioned Evils and Missortunes could never have fallen on the Noble Race of Mankind, but by some Fatal Stroke and Transgression; whereby he is exposed to a Thousand Miseries from which the meanest of the Under-

graduates are exempted.

Which seems to look as if the Ever-Blessel Creator had not in the Beginning endued him with so many Helpful Qualifications, and Self-preserving Properties as he did the Inserior Creatures whom he put under the Human Government; they being in so many respects superior to him; each of them being endued with the Beautiful Furniture Cloathings and Ornaments, and Self-preserving Powers of Nature, whilst Man their Governor and Prince is destitute of all those Native Preserving Pleasures and Beauties. Which all Men ought to consider, and, in as much as they can, penetrate into the Causes thereof; otherwise no True Remedies nor Proper Reliefs can be expected.

So that now this Superior Prince and Governor, Man, is degraded and stript of all his Native Helps, Ornaments and Beauties, whilst all others enjoy theirs, who have kept their

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Law, and not broken the Circumference of their Orb.

Which is a Principal Evidence against Man, that all his Misfortunes come in at that door : that is, by having transgressed his Law, and exceeded the Numbers and Measures of his Circle or Orb; whereby the System of his Wellbeing is disturbed, and the United Powers and Internal Principles of the Intellectual Man made to operate in a Tumultuous Confusion: Just as if the Seven great Governing Powers of God. commonly call'd the Seven Planets or Conftellations should by Irregular Motions and Contrary Positions to the Order, Number and Measures of the Laws of the Ever-Bleffed Creator, break the Bounds and Circumferances of their Orbs: then the whole System of this Lower World would fall into a Tumultuous Uproar or Confusion; for all the Inferior Orders, Numbers and Measures of the Undergraduated and Sublunary Beings flow down, and are the Seeds and Effects of the Heavenly Superior Orders and Governors: And both the Animals, Vegetables and Minerals do all constantly observe Order, Measure, Seasons, Times and Numbers; for they are the True Image and Children of the Heavens, and none of them at any time have broken their Original or Heavenly Laws but Man only; who from the Beginning was and is still endued with that great, and, as it were, uncontroulable unbounded Power of a Free-will; which if he had used to the end for which the Lord gave it him, would have been the greatest Blessing; but being misapply'd, and used to Wrong and Evil Purposes, this most Excellent and Beautiful Qualification is become the greatest Snare and Enemy: For Man by fuffering this Noble Power to be mifapply'd and perverted, instead of its cloathing and

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and adorning him with the Surpassing Beauties both of the Mind and Body, he has thereby strip'd and divested himself of all the Necessary Endowments and Common Preserving Qualifications, wherewith the most Inferior Creatures are endued and preserved; and from thence arises the Pleasure and Content of each of the said Creatures; whilst Man's Intrinsick and Extrinsick Wants are so many and great that they cannot be supply'd by any other Means or Methods than the Hard Laborious Strokes of Science, Ans and Trades, with Oppressive Moiling Industry, Sweat and Travel.

So that Mankind's whole Dependency for his Support and Preservation is on Science, Art and Labour; and all his Glories, Beauties and Ornanaments are artificial, extrinsick, and, asit were, foreign; if his State and Condition be compared with the Undergraduates or Inferior Creatures. And if many Curious and Useful Sciences and Arts did not bud forth and help to preserve him he would still be much more miserable than

he is.

But Sciences and many thousands of useful and beneficial Arts had never appear'd or been midwiv'd into the World, had not the sharp Spur of Interest, which is faid, never to lie, made way and open'd the Hidden Magical Gates of the Intellectual Powers of Nature; that being the Inward Place or Cabinet where all the True Essential Principles of Sciences and Arts are incircled; and from thence all Outward Models, Proportions, Numbers and Measures have proceeded. Many of which, and those too of the First Degrees and Ranks had never had any Being, or been cloathed with Corporeal Bodies, had not the first Modellers and Inventors, as we term them, been lead and firenuously fpurr d ies

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fourr'd on by the hopes of obtaining Considerable Sums of Money; and consequently Honour, Reputation and Credit; a kind of Ambition and Pride: Of which we could bring many Living Testimonies; but the truth thereof is so well known, that 'tis needless.

Now Sciences and Arts in England within this 60 or 70 Years are improved to that high degree, that Englishmen seem to surmount and excel all Foreign Nations; which has been occasion'd eminently by two or three Things.

First, By a Continued Peace, which is the Time when Musick reigns, and the Opportunity for improving Sciences, Arts and Trades of all degrees, all such as are built on Uniform Principles and Ecchoing Proportions.

The Second Thing is; This Nation having been Neuter, till of late Years, whilst all our Neighbour Nations have been by the Ears disturb'd by continual Wars, Oppression and Distunion; by which means we had Free Commerce, and were become almost the Common-Carriers of Europe; the greatest Riches passing through our Hands.

The Third and most material Thing was, A Continued, Vigorous, Uniform Consent to advance that most Worthy and Beautiful Branch of the Mathematicks call'd Navigation; and that most Ingenious Art of the Ship-Carpenter, or the Art of Building Ships; both which have been mightily improved in all respects, either as to Use or Beauty; which always has been, and still is the Principal Leading and Commanding Power that has caused many Thousands of the Meanest Ranks to press into Arts and Trades, Bb 2

who before lived in Hutts, Small Villages or Cottages, with Unpav'd Mudd-Flores, not equal to our Cow-Houses or Stables; and most or all of them were Poor, Low, Dull and Miferable, and their Complexions Earthy and Sordid, having neither the Beauty of Arts, nor the Compliment of Manners, being but one degree above Dogs or Hounds, good for little more than to be at the Call of their Huntsmen or Great Violent Lords, who could call them forth of their Kennels or Dark Cells at their pleasure to make Wars with their Neighbours. As is done at this Day in many other Countries not dreffed with Science and Arts; as in Poland, and the like: For 2 or 300 Years ago nine parts of the People in ten liv'd in that manner, and were subject to the Beck of their Landlords; but fince Navigation and Merchandizing obtained the Ascending Power, there are nine parts in ten in some one Science, Art, Trade or Employment, who are all Beautifiers in one degree or another; all laying their Hands to the Plenissing-Hammer of Art.

As for Example; What Wonderful Improvements have the English Nation made in that noble, useful and beautifying Branch of the Mathematicks, call'd Building, or Architecture? How ornamental, pleasant and convenient do the Practicers of that Art perform now, to what was done in former Ages?

The like is to be understood in those Curions Arts of the Woollen-Manufactory; What Excellent Cloath, and various Sorts of Beautiful Stuffs are made socuriously that they seem not only to imitate, but almost equal Silks. Though the Silk-Manufactory has been so much advanced within

within few Years, that our Weavers match the Ingenious People of the East-Indies, who have been the Managers of the Silk Trade for many Ages; when the Trade thereof with us is scarce 40 Year old.

And have not we exceeded all Nations in the Art or Trade of Hat making? first, in Beavers; then in Mixed-Hats, call'd Demy casters; and of late, in a fort of Felts, call'd Carolinas? whereof the French were the first Masters: And great numbers of that Nation coming into England, within these Sixteen Years last, have mightily prejudic'd our English Hat-makers, who have improv'd that fort of Light-Hats to such a high degree, that they out-do the French therein, as much as Beavers do Common-Felts; whereby the Value of Beavers is brought down to nothing, comparatively, and are but little worn, the other Sort being so Fine, Beautiful, Light, Serviceable and Cheap.

And have not the English without Foreign Tutors, attained that Excellent Beautifying Art of Japanning and Lackering, and that within these 30 or 40 Years at most, and vye with the Indians therein; who have been Masters of the

Art many hundred Years?

And are not all the Curious Works of the

Needle strangely improv'd?

The Upholsterers likewise; How much have they improved in all Curious and beautiful Furnitures, for Beds, Houses, and in all the Branches of their Trade, to what they were formerly?

As also all the Leather-Trades and Beautifiers

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And what Wonders are perform'd now in that Curious Illuminating Reflecting Art of Glass-making? when we compare our Windows,

Bb 2 Drinking-

Drinking, Looking-Glasses with those of For. mer-Times, we now exceed the Ancients in this Ornamental Beautifying Art, as much as the Air doth the Earth, or Light Darkneß. Glassis not only beautiful to behold or look on, and by its transparency gives Light abundantly, but without Accidents, lasts, as it were, for ever; fo that it does not only exceed all other Artificial Beanties in its Excellent Qualifications, but feems to equal or out-do all the Native Beauties of Precious-Stones; as being many degrees more useful, as durable, and much more beantiful. All Painting, Dying and all the Beautiful Colours of the Vegetable and Mineral Worlds must submit and yield Obedience to this Inspired Art of Glas-making; for it seems to challenge the Great and Glorious Luminaries of Heaven for its Original Pattern. And though there be Glas made in France and feveral other Countries, nevertheless, the English-Glaß, for Excellency, far exceeds that of all other Nations; and it is within these 16 Years, or there abouts, that this great Improvement has been made therein. And the same may be faid of many other Trades and Inferior Arts.

Besides, There are a great number of New Arts and Trades which have been midwived into the World within these 30 or 40 Years, and some, but as it were, yesterday with us: Asthe Art of Staining or Printing Callicoes; wherein our Artists are arrived to such a degree of Persection, that it puzzles our Nicest Ladies to distinguish our own Workmanship from the Indian,

from whom we derived the Art.

And has not that Noble and Inspired Branch of the Mathematicks, that Speaking Power, call'd Musical Harmony, been strangely improved, as

also the Composition and Instruments belonging thereto within 40 or 50 Years?

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The like is to be understood of Gauging, Meafuring and all the other Branches of the Mathematicks.

No Nation or People in the World have ever made such Improvements, given such great Hire or Wages to Tradesmen or Artists; nor no Mechanicks have ever got such Plenti-sul Estates as the English: Which has been a considerable Spur and Leading Inducement to Ingenuity and Industry; as we mention d before.

Now it is also to be consider'd, That those Great Improvements of Sciences, Arts and Trades, and many other Excellent Ingenuities, and Beautiful Ornamental Inventions have not barely incircled themselves in great Cities and Towns of Trade and Merchandizing, but they have spread their Influential Excellencies, Powers and Bounty even to Agriculture, and all kinds of Husbandry, Huswifery, drefling and improving of Land, Corn of all kinds, Fruits, Grass, raising of Cattle, and the like: For as Sciences and Arts are increased and advanced, at the same time is Husbandry improved: For Navigation and Trade are the Principal and first moving Engines to all Industry, as much in the Sciences and Arts of Cultivation, as in any other; and there is as much Ingenuity and Philosophy in Countrey Affairs as in others; and the Principles of the Mathematicks are not only useful therein, but absolutely necessary too; and no Man can be a Competent Husbandman of Farmer, who does not manage his Land and Cattle in some degree of Conformity to the Rules of the said Science; for indeed there is no Science, Art, Trade or Employment whatever that requires Bb 4

Power of distinguishing, than the innocent, great and expanded Arts of Husbandry, if all its Parts be consider'd and understood; for in this Science the very Body and Marrow of Philosophy seems to be comprehended; no perfon can manage any part of Husbandry to any purpose or advantage, if he do not understand the Particular Principles and Signatures of the Things he is employ'd about, whether Land, Trees or Cattel; as also the Properties of Sowing and Reaping; which Two Particulars are of late Years improved, and may be still farther advanced; an Account whereof we have given in our Books.

Now there are none of the forementioned Sciences and Arts more improv'd, spread and encourag'd within these 60 or 70 Years than this most necessary Science of Husbandry; and the first Promoters thereof were Artists and Tradesmen: For fo foon as the greatest numbers of People press'd into Trades, then presently up flarts that Moiling Employment, call'd Rackrenting, which had no Being before Trade, because there was little Navigation, nor no Merchants to carry off their Commodities : So that Trade caus'd all Things to advance, their Corn, Cattle and all other Things; which encouraged Industry and Ingenuity in the managment of their Land, and raising Cattle: Whereas before, the Villagers hung upon their great Lords, paid little or no Rent, and liv'd in Earthen-floord-Cel's, fo that most of the Land lay, as it were, waste and unmanured; but in a little time the Men of Sciences, Arts and Trades turned the Scales another way; they got Money, and have within these go or 60 Years bought Two Thirds of the Land, and divided the great Lordinips till differential Lat. Y. into and

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into fmall ones, which now bring in more than the great ones did before; for those Men of Arts and Merchandizing inspired the Husbandmen with Industry by their Prices, and their coming to live amongst them; so that Lands are vaftly improved, and double the quantity of Corn is grown now, and much better for Quality to what there was formerly. And the numbers of Sheep, Horses and Cows are increas'd proportionably, and are likewife more large and beautiful; and there is more Cheefe and Butter made, and finer in all respects: Nay, the very Bread, which is made of Wheat, is much better in all its Circumstances, through the Ingenuity and Art of And there is no Spot of Land in any the Baker. of the Northern Parts of Europe so stock'd with Cattle of all forts, fo well till'd and manag'd for Corn or Graß, no not by a full third part, as England.

So that there is as much to be faid of the Improvement of that great and necessary Science of Husbandry as of any other Art or Trade what-soever.

And notwithstanding this high Flight of Managment, a farther Progress might be still made both in improving and beautifying the said Sciences; for all Sciences and Arts are Infinite, and therefore are not to be comprehended or limited by any Human Number: And each Thing, though never so mean in the esteem of Man, proceeds from an Universal Fountain, and therefore hath an Universal Tendency.

But still it is to be noted; That the First Grand Stroke to this Improvement of Husbandry is owing to the Corporations and Societies of Tradesmen, they first setting the Spurs to Industry, Order, Number, Measure and all Proportion; which

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are the First Principles of all Necessary and Beau-

tiful Things.

And for the same Reason 100 Acres of Land in England is worth 3 or 400 Acres among our Neighbouring Nations, that by Nature is equally fertile.

So that every small Lordship or Manor now adays yields a greater Revenue to the Landlord than the great ones did formerly that con-

fifted of Ten Acres for one.

And for the same Reason there are now twenty times the Number of Gentlemen that there was 150 Years ago: All which has taken its Original Birth from the Improvements of the Incorporated Societies of Artists and Tradesmen of various forts and degrees, who like the Approach of the Great Eye of the World, the Sun, which every Spring dresses all the Four Worlds anew with all Ornamental Beauty and Gayety, even so the Prolifick beautifying Powers of Sciences, Arts and Trades have spread and diffus'd their Bounteons Influences throughout the whole Nation, leaving no Corner unvisited.

So great are the Blessings and Advantages of Sciences, Arts and Trades, when apply'd to proper Purposes and Uses; they being the only Tools and Materials to help and assist Man, since he has squander'd away his Native Gifts, and Preserving Beautiful Powers and Qualifications, which all the Inferior Animals do still enjoy, as keeping within the Circumserence and Orb of their Law, in which resides the Internal and External Preserving and Beautifying Powers of God

their Creator.

But still Mankind is more splendid and illustrious than all other Creatures, as being endued with all the Great Principles and Powers of Science, provided he did in the least measure distinguish

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distinguish the Inward Correspondency, Agreement and Disagreement of his own Qualities and Intelle-Stual Spiritual Powers and their Operations, and that he were capable to give an Account from whence all those Great Sciences and Material Arts proceed and take their Birth; and that the Originals of them were as well understood and distinguished within him as the Material Principles are without him; all which are nothing elfe but Models and Copies of the Originals, himfelf being the Magazine or Fountain; and therefore this Self-knowledge is the Principal or one only Thing that is awanting. Because the Everbleffed Creator has endued Man, and has incircled within him all the great Powers and Beautifying Principles that may or can be known, or be useful either to the Preservation of himself or the Glory of his Maker.

And it is most apparent by the Actions, Practices, Conversation and Customs of Mankind, that he who does not know his Maker in himfelf, cannot know him in any other Thing. And though Men be never so highly graduated with the Gifts and Beauties of Sciences and Arts, (which are all built on certain undeniable Mathematical Principles) and that they can give a demonstrative Account of, and consequently teach the said Arts, nevertheless, this is, as it were, but a Figurative Beauty; because they do not understand or know them in themselves, nor God the Fountain from whence all those

Wonderful Things do arise and proceed.

Now for want of this Sublime Intrinsick Knowledge, most of those Men who are endued with those Sciential Excellencies are subject to be proud and arrogant, and apply them to wrong Uses and Evil Purposes; and therefore where ever Sciences, Arts and Trades slourish and abound, there

there also all Splendid Ornaments and Beauties advance, but accompany d with that Peftiferom Gentleman call'd Pride, and all for want of the True Knowledge and Fear of the Lord in our felves: for it is, as it were, impossible for any Man to use and apply good Things as he ought; that is. to the Honour of his Creator, and Benefit of himfelf and Neighbours, if he be destitute of the Knowledge of his Maker in himself.

And therefore most of the Noblest , Finest , Cleanest and most Beautiful of God's Creatures are generally misapply'd and us'd to wrong Purpofes, to the great Damage, and oftentimes the

Total Destruction of Man.

For Ignorance and Pride suggests, that all Things were made for Man's Use, and confequently he will use them as he pleases, right or wrong; from whence follows fo many Miferies, Diseases, Oppressions and many Thoufand Calamities; for there is no greater Evil or Sin against the Creator and his Eternal Law, than to abuse and misapply his Living Powers, and the Noble Beautiful Creatures of his Divine Workmanship, contrary to the Right of Nature, and all the Laws, Numbers, Orders and Measures of the Great and Amazing Creating Powers of God.

Now if Mankind were but so thinking, or had the least Prudential Knowledge of God's Law, and of the Intrinsick and Extrinsick Beauties and Ornaments wherewith all Creatures are endued that have kept their Law, he would then fee his own great Wants, and the Internal and External Helps, Ornaments and Beauties whereof he has divested himself, by breaking the Circle of the Law wherein he was without doubt cre-

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For otherwise he must have been made originally the most helpless, and a thousand times more miserable than any of the Undergraduated Creatures, nay than the meanest Rank of them; which cannot reasonably be supposed. For can it be thought, That the Superior or Governor of the Sublunary World should be so naked, helpless, miserable, undressed and unbeautified, and dispossessed of all the Conveniences and Accommodations that the Inferiors fo amply enjoy? and, notwithstanding, each of them natufally want as many Things as Man, as to their Internal and External Support; that is, Meats, Drinks and Cloathings which are the Materials of Life; but they are eternally possess'd of those Accommodations, as their Ancient Freeholds, because they have not filled the World with Violence, nor used any Cunning to cut off the Intailed Grand Charter, or Law of God and Nature.

And therefore each particular Creature does fix, posses and intail all their Priviledges, Self-preserving-Powers, Innate Qualifications, and Intrinsick and Extrinsick Ornaments and Beauties on their Children and Off-spring, and that for ever, without any Trouble, Pains, Study, Contrivance, Outward-Presidents or Custom of seeing others; but they perform and sulfil all their Laws and Duties within the Circle and Circumference of their own Orb. Imitating the great Cælestial Luminaries of the first Order, keeping to Number, Weight and Measure; and for the same Reason all Things are easie to them, as also satisfactory and pleasant.

Now, we say, if Mankind would but sedately consider these Things, he could not but be ashamed, and, as it were, amazed, to see his own Wanting Condition, and that he is strip'd of all

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cordingly.

Native Comely Beauties and Ornaments, and thereby forc'd to shelter himself under Foreign Aids; that is, to feed and cloath himself by Artificial Industry; and therefore those who are not able to purchase the Product of Arts and Sciences, are unhappy, miserable and trampled upon; as too frequently appears in all Quarters of the World.

And therefore the Degrees of Mankind, and the Honour and Refpect shewed them, and what they claim as their Due and Birth-Right, does not proceed from their Personal Native Beauties, or Laws of God and his Hand-maid Nature, but from Arts and Sciences: For he that by any kind of Methods arrives to Opulency and Wealth, is qualify'd for Power and Government, purchases Beauty and Ornament, and Honour and Respect sollow as inseparable Companions: And it is Money and Riches, and not Wisdom, Understanding and Knowledge which makes way to Preferment and Authority; and therefore Government and the Miscarriages therein are ac-

Now is it not apparent, by what has been faid, that Man has lost all his Native Helps and Furnitures, and therefore all his Support is from Artificial Aids, and Foreign Auxiliaries; and for the same Cause an Ordinary Person cannot support his Life with Food, nor defend himself from the Injuries of the Elements, nor cover his Shame and Nakedness, but by continual Labour, and the Use and Assistance of Various Artificial Ingredients. So that there are at least one hundred People at work in one Trade, Art, Employ or another for Foods, Houses and Cloathing for an Ordinary Person, or one of those of the Lowest Ranks of the People, even in such Things as are

of absolute necessity for the support of Life, and preservation

preservation of Nature: But the Superior Orders and Splendid Livers, they constantly employ many Thousands, what in their Own and Foreign Countries, to surnish them with Necessaries, and, as it were, Necessary Supersuities.

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Now then if Mankind is driven to undergo fo many Labours, Difficulties and Hazards, to the great disturbance both of the Mind and Body, and to be beholding to fuch a vaft number of Sciences, Arts, Trades and Employments, and alfo to the Labours of a great number of the Inferior Animals, who are grievously oppress'd, that thereby Man's Wants may be fupply'd, and his Naked Deformed Condition cover'd, dres'd and beautify'd; then furely Man must needs be convinc'd, that the Degrees of Honour and Respect, as well as his Beauties and Ornaments, are all Foreign and Artificial Inventions; many of which are violent oppressive and unclean; and therefore they have filled Mens Hearts with Cruelty not only to their own Kind, but to all the Inferior Creatures; and alfowith High Lofty Thoughts of themselves, whence Pride and Arrogancy have proceeded: For fo foon as Man broke the Circle and Bounds of his Law, then he lost all his Native and Intrinsick Beauties; Which Naked Condition necessitated him to apply himfelf to Science and Arts to supply his Natural Defects and Deformities with Artificial Beauties and Coverings; from whence Pride, Vain-Glory, Intemperance, Uncleanneß, Violence, Oppressions, Evil-Customs and Presidents did, and do still to this Day proceed: Because, as we have said before, he that could buy the greatest quantity of Outward Accommodations, and Artificial Beauties, obtained the Ascending Government and Power over those who had not such Stocks thereof, who were

were therefore stiled the Inferior Ranks; for that great Vanity and Pride which boils up fo terribly in Mens Hearts, is from the Secret Commanding Powers accompanying the Beauties and Ornaments of Sciences, Arts and Trades, and from Beauties and Excellencies that are not innate or native, but foreign and borrow'd. As farther appears in the Inferior Animals; more particularly in Horses; for though this be a brave noble strong swift lofty beautiful and useful Creature, nevertheless the finest of them is far from despising any other not fo fine; from being proud, or shewing any Marks or Symptoms thereof, till they fall into the Hands of Men of Art, and are manag'd in their Foods, Dreffings, Ridings and Paces; as also with Fine Trappings and Furniture; all which, together with the Art of the Rider, do, as it were, by a Secret Sympathetical Power, penetrate into the Sleeping Magick Qualities of the Creature, and inspire and bring to manifestation those Dispositions and Inclinations both of Lofty Carriage, Pride and a flately fort of Deportment, which the Creature at first knew nothing of, neither did any Footsteps thereof appear before this Artificial Managment and Dressing.

The same may be done in some other Creatures, when proper Methods are used, but not

to fo high a degree.

So that the Outward Beauties of Arts are the Principal Promoters of, and Leading Cards to Pride, Honour and Glory; and it is upon them that Men value themselves so much: And especially such as do not understand or practice any Science or Art themselves. So that each person, like a Well manag'd-Horse, values and prides himself on the Beautiful Pieces of another Man's Art;

all which fall Victims to his Purfe who has Mo-

nev enough:

Now nothing bespeaks Man to be ignorant, supid, mean, poor, naked, belpless, forsaken of his Maker, mistaken in his Conduct, and to have lost the Knowledge of his Maker, of Himself, of the Laws of God, and Beauties of Nature, so much, as that he who is such an Unseather'd Animal should be so horribly proud and cruel, and so vain-glorious, as to value himself so mightily on the Artificial Beautify'd Feathers of the Creatures his Inseriors; and yet those he cannot have, neither beyond the bigness or magnitude of his Bags, and number of his Pounds.

And it is for these Reasons that much Money does universally so much Hurt in the World: The number of those who have Prudence and Understanding sufficient to apply it rightly, being very small: For generally when any one is full freighted with that Noble Beautiful Metallick Commodity, (for so it is in its own Nature) they presently fall into such Ways and Methods, that they hurt or destroy themselves therewith.

And for the same Reason great Estates are seldom acquir'd without doing some Eminent Hurt either to themselves or others; and as seldom spent or wasted, without running into the same Inconveniences, and committing many Outrages against God, Themselves, and their

Neighbours.

This every Man, both in the acquiring, possessing and inheriting an Estate ought to consider; for there is as great an Energy and Sympathetical Chain of Things in the Operations, and Confederating Violent Oppressive Unequal Properties in the Human Nature, as there is in and amongst the United Good Properties: And from thence that Proverb takes its Birth; That what is ill

gotten

gotten is seldom well spent. And therefore if men did confider the Sequel and Fruits of Things, and the Disposition, Nature and Principles of each Enterprize they undertake, and the hazard they run, both of the Health of the Body and Mind: and likewise when great Estates are obtained. the Second Adventure that they and their Poste. rity run in the spending and disposing of it; which for the most proves of more dangerous Confequence both to the Body and Soul, than the First Getting: We fay, if this was confider'd with a Sedate Mind and Distinguishing Understarding, there would be more Care and Caution in the Gerting of Estates; but more especially, in the spending and disposing of them than there is, and then the Giver of all Extrinsick and Intrinsick Gifts and Beauties would be honoured in the first place; and secondly, Good Deeds and Works of Mercy and Universal Charity would be common: For our Principal Service and the True Worship of our Bleffed Creator chiefly consists in our General Love to all his Living Works and Sublime Powers; because we cannot resemble, or render our felves like him fo much by any other Thing, as by Works of Mercy and Universal Charity.

And on the other side; Nothing doth so much oppose or contradict the Holy Laws and Orders of God, as Selfishmes, Pride, Violence and Disunion; of which the Government and Laws both of Heaven and Earth are a Visible Testimony by the Universality, Equality and Good will of their Internal and External Instuences, Operation and Dispensations; and if this were not so, the whole System of Things would in a moment sink into Consusion; even as the Governments of those Countries do, whose Laws and Customs are Tyrannical, Violent, Oppressive and Unequal:

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Unequal: For from thence flows Diffolution of Manners, Wars, Bloody Slaughters, Rebellions, Change of Government and Violent Oppressions, both to Man and Beasts: Which Evils and Outrages can never be cured, or apt Remedies apply'd but by building the Governments of this Subluminary World on Uniform and Equal Foundations; of which the Ever-Bleffed Creator has given Mankind a True Pattern in his Eternal Never-Failing-Law in the Heavens, and in all the Inhabitants of the Earthy Globe; which Pattern Men ought to imitate in all their Laws, Numbers and Measures. Otherwise no People or Government can ever be fafe or secure. that Head Corner-Stone that cements all Buildings and supports them against the Invasions of Inequality. All Sublunary Governments, whether Publick, Family, or Personal, ought to follow the Heavenly Pattern, otherwise none of them can subsist long, or withstand the Fierce Insulting Violent Unequal Powers of Wrath.

Likewife, it is farther to be noted, That notwithstanding that Mankind has no other Materials nor Tools to help, dress and preserve him but Sciences, Arts and Trades; nevertheless, he does not only misapply them, and use many of the most Excellent to God's Dishonour, but even to his own real detriment. And tho' each Person, in the Trades of Preservation, with the exactest care endeavour to build all their Superstructures on Certain Corresponding and Agreeable Principles and Properties, which are the First Lessons every Scholar learns in all Science, Art and Trades; and those Original Principles are nothing else but an Imitation of the Calestial Great Illuminated Powers or Governors of the Sublunary Worlds; that 15, Number, Weight and Measure. But notwithflanding that this is so eminently the Rule, and

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is so well understood and practic'd in all Scien. ces, Arts and Trades, yet it is not at all regarded either in Publick Governments, or the Governments of Families, nor in the Customs of the the People; and therefore it is, that both Publick Governments and Private Families fall so often into Confusion, and endure so many Shakes. So inimical are the Preposterous Methods and Evil Customs of Mankind. So that where there is the most Need and greatest Importance, there is the leaft Care and Skill. And most or all Publick Laws, Governments, Policies and Customs are the Selfish Unequal Inventions of Designing Persons to bring Particular Interests to pass; most of them contradicting the Publick Welfare of the People, Whereas if Governments were founded and built on agreeable proportionable Principles, as Sciences and Arts are, then both Publick and Private Governments would be happy and free from Tumults and Confusions, from the great number of Invading Oppressions and Fierce Violences, and the Miferies accompanying them, to which each Nation and Country are now subjected. And therefore he that has the True Knowledge of God in himself, and that understands and distinguishes his Laws in the Internal and External Nature, and fees into the Original Principles thereof, he is thereby render'd capable to foresee or prefage the standing Constitution and Sequel of any Government, whether Publick or Private, with as clear a Sight, as a Carpenter, Mason, or any other skill'd in Architecture, can the Good or Bad Consequences of a House or piece of Building by the Foundation Principles, Workmanship and Materials thereof: The First Steps and Foundations in all Enterprizes and Undertakings, whether True or False, Good or Evil, foretel the End. For the Beginning and the Principles that had the Afcending ien.

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lad ling Maons ner lor Mfng cending Power then never fail to find out the End: And each Principle and Property endeavours with the greatest Diligence to do its own Work, and bring forth Children like its self. And therefore the Sequel of all Things is better or worse, according to the Quality or Inequality of the Principles they are built on. The Equal and Unequal Laws of Nature never failing to bring forth Children of their own Stamp and Image: Which ought to be considered above all other Things, and understood in all Publick and Private Enterprizes and Settlements; otherwise all is better or worse by Chance.

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Franks wie Elisphywood. section Power that never fall to that and the 100 mg 250 100 mg
OF

Education, Breeding, Portment, Compliments, Gentility,

AND THE

Degrees and Ranks

OF

MEN;

Erom what Foundation and Principles they have proceeded, and are distinguished in all Nations and Countries:

IN our Foregoing we have from Undeniable Principles demonstrated, That Mankind is in no better State or Condition without the Affistance and Aids of Sciences and Arts than a Ship

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in the midst of the Sea without either Pilot or Rudder, stript of all Succours, lest to the Merciless Waves, and Fierce Invading Violent Powers of the Seas: Which Vessel or Ship, by the Help and Assistance of Science and Art, by a Circular or Direct Motion, like that of the Calestial-luminaries, is directed in her Course, and by a Gradual Progression sails to any part of the Globe of Earth and Water, and by a quick and lively Motion penetrates the Liquid Regions, and sinds any Country, Island or Town in the East or West-Indies, Thousands of Miles distant: Which looks like the greatest of Miracles to all such as are not skill'd in Arts or Sciences.

The like Wonders and Mysteries are perform'd in a great many other Things, by the Means of Science and Art: Which Arts are the only Dreffers and Preservers of Mankind; as has been

shewn already in the Foregoing.

And for these Reasons no Person or Persons are in any degree capable of being Dreffers or Managers of the Human Earth, but fuch only as are skill'd or knowing in Science and Arts: And therefore the Masters or Tutors of all forts are Men of Art, Science and Trades, from whence all True Education, Manners, Breeding, and that which we call Gentility, or the Qualifications of a Gentleman, take their Original Birth. And therefore it is as impossible for any person to attain the Forementioned Qualifications, without the Affistance and Help of Science and Art, as it is for a Man to be well and splendidly cloathed and dress'd, or to make a good Meal of Proper Food, without the Hands and Help of a great number of Artists and Tradesmen. And therefore it is a Grand Mistake, and a Fantastick Groundless Notion of the Gentry, and those of the

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the First or Second Ranks and Degrees to have so mean an Opinion of, and, as it were, to deride, undervalue and disrespect Tradesmen and Artists: Whereas not one of them have any Characters or Marks of Education, Learning, Breeding, Compliments, Deportment, Cloathing, Dresses, Beautiful-Houses, Gardens, Delicious-Foods, Exhibarating Cordial-Drinks, or any other Qualification of Excellency by which Degrees are distinguished, and Honour claimed, but what have proceeded from the Hands, and are the Effects of Artists and Tradesmen.

And if at any time Fortune frowns on those Superior Grandees, and divests them of the Splendors and Ornaments of Science and Arts, with the loss of those Beauties they are stript of all Honoar, Authority, Reverence and Respect, all Va-

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And for the same Cause, he that has no Mony has no Education, Breeding, Compliment, Hand-som-appearance, Deportment or Gentility, nor is at all honour'd: And therefore all that are poor are of one Degree or Rank, and their Education, Breeding and Compliments are very little differing, and their Titles and Honours all one, and they are esteemed and respected in proportion.

Beside, The Power and Authority of Governors is principally procured and supported by the Beauties and Magnisicent Splendors they buy with Money from Artists and Tradesmen: For as for Native Beauty, Bravery and Nobility many of the Undergraduated Creatures therein by twenty degrees exceed the greatest Noblemen, when they are divested of their Artisicial Ornaments, the Workmanship of Tradesmen.

And if those Gentlemen of Title and Honour did but give themselves one Hour of Sedate Consideration, they would easily see and understand whose Beauties they are wherewith they cover their Nakedness, and whereby they are distinguished from the Poor and Needy; and their Titles, Esteem and Respect procured.

Besides, What Blinder Ignorance can there be, or greater Pride and Imprudence, than for those Gentlemen that adorn themselves with the Inventions and Beautiful Colours of the Men of Art, at the same time, to deride, or have them in such low Esteem and Regard, when they likewise are the Instructors, Educators and Tutors of their Children: There being a vast number of Men of Science and Art employ'd to cloath, dress and beautishe the Body: Others to procure Foods and the Necessary Accommodations of that nature for the Support of Life.

Another Number are employ'd to build Beautiful and Splendid Houses, and others to furnish them with Ornamental Conveniencies; and another considerable number are apply'd to teach, educate and beautishe the Mind; but notwithstanding this, those Men of Metal or Money, Purse-proud Gentlemen, make it their Chief Business to slight and undervalue the Men of Sciences, Arts and Trades, though it be to them that they are owing for all the Splendor, and degrees of Honour and Gentility, and also for the Education of their Children.

Pray tell us in what part of the Nation do the Men of Learning live? or where are they to be found? amongst Countrey Gentlemen and Farmers, or in Woods, Forests and Wildernesses? No, no, they inhabit Cities and great Towns:

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Towns; where they have incircled themselves into Bodies and Societies, where they have Power to make Laws, and appoint Orders for the better carrying on and advancing each Science, Art and Trade. Which Rules and Laws all the Branches and smaller Schools or Societies are obliged to observe.

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Now from these Schools do arise all the Men of Science and Art, who are the first Cultivaters. Dreffers and Beautifiers of all Splendid, Glorious and Useful Commodities, who are only capable to dress, polish and beautifie Mankind, provided Silver and Gold be not wanting: And for this Cause in every Country and Nation the people are richer or poorer, or more or less splendid and beautify'd, according to the numbers of the Men of Sciences and Arts, as they are more or fewer; and as they have arrived to a Higher or Lower Degree of Excellency in their several Mysteries; and the Encouragment they have as to vend and Wages. And therefore whenever Encouragment is given to Artists and Tradesmen, then the greatest Numbers of People betake themselves to Arts and Trade; and then all fuch Coutntries become rich, splendid and beautiful through the Industry and Ingenuity of the Men of Science, Arts and Trades, encouraged by Wages, Peace and Plenty. Whereas in those Countries where those Beautisiers, and their Sciences and Arts are discouraged and disturbed by Continual Wars and Tyrannical Governments, there the Governors and Princes are like Crude Unpolish'd Metals, and other Gross Things, as Flints and Common Sands, which are neither ornamental, or of any value, till the Artist takes them in hand, and puts the Characters of Beauty on them; they being the Two Principal Ingredients of that Exalted

Commodity call'd Glass, whose Beauties and Transparent Illuminating Qualifications surpasses all other Artificial Things; in which Art the English Nation within this 12 or 15 Years is so improved, that now we outdo any other part of the World therein.

So that where Science and Arts are discouraged in their Rewards and by Government, there are but few or no Beautifiers, and the Great Men are fierce, turbulent, cruel, bruitish, barbarous and, as it were, destitute of all Humanity as well as Good-Manners; there is nothing but Hunting Wars and Bloody Slaughters, and the Subjects are like the Unlick'd Cubs of Bears, without either Inward or Outward Beauty, are the greatest of Brutes, and such Abject Slaves, as to esteem it their greatest Duty, to observe the Commands of their Intelligible Lyons or Tygers. For all the difference there is between those Mighty Nimrods or Men-Lyons and the Rapacious Beaft, is, That the Two-legged Creature is as many degrees worse as he is more intelligible.

This is but too apparent in some parts of Turkey, Arabia, the Government of the Mogull, as also in several other great Countries both in the East and West-Indies, and some of the Northern Parts of Russia, &c. where Sciences, Arts and Trades have not been encouraged: Nothing discountenancing and obstructing Sciences and Arts so much as Wars and Tyrannical Governments; for Inequality and Disunion beget and bring sorth Children like themselves: And on the other side, Nothing does so much incourage and propagate Sciences, Arts, and all kinds of Ingenuity

as Peace.

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And the Science of Navigation, as also all other Sciences and Arts, are composed from, and built upon agreeable and corresponding Principles, and therefore they are universally the same; and being sounded on the Laws of God and of Nature, as proceeding from Uniformity of Principles, they beget Equality, from whence springs and arises Manners, and all other Internal and External Beauties, as Order, Number,

Weight and Measure.

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So that Sciences are the Off-spring of Heaven, and follow the Patterns of all the Great and Amazing Variety of the Luminaries therein: And therefore where Arts and Sciences flourish, and have obtain'd the Ascendent. there comes in the Order of Societies; and all Civilizing Discipline and Polishing Methods of Education and Good-Manners; for every Thing is endued with an Innate Disposition and Natural Inclination to advance its Simile; and Sciences, Arts and Trades being founded on Number, Weight and Measure, for that Reason all Towns, Cities and Places, where the Men of Science, Arts and Trades live and inhabit, are always the most orderly and regularly govern'd; for each Perfon's very Art leads him to some degree of Order, and it is most manifest that Artists and Tradesmen of all Degrees are more tractable, easily intreated, courteous, civil, gentle and beautiful than all others who are not under the Influences of Sciences and Arts. For which Reason Men of Estates, and such as pride themselves with the Titles of Gentlemen; and others of the Highest Ranks and Orders do not fend into the Fields for Shepherds Cowherds or Plowmen for Mafters and Tutors, Mistresses and Governesses for their Children, to teach them Manners, and polish; dress and beautifie them; but on the contrary,

398 Of Education, Breeding, Compliments, contrary, they fend their Children to great Towns and Cities, or have Masters and Mistresses from thence.

It is likewise to those same Places and Perfons that those Dignify'd Gentlemen have recourse for all their Distinguishing Ornamental Dresses and Cloaths, and all the other Inchanting Beauties which so powerfully attract and conciliate the Admiration and Reverence of all the Vulgar Inferior Ranks.

And do not all the Skilful Pleasing Musicians. Painters, Jewellers and all the Mistresses of the Useful and Beautiful Curiosities of the Needle. and all fuch as are skill'd in all other Sciences and Arts, whether Superior or Inferior, reside in Cities: From whence it is that those are the only Schools of Education, Good-Breeding, Manners, Humanity and Ingenuity, and all Tra-Ctable Supple Inclinations and Dispositions: So that whoever bethinks himself, and duly considers Things, cannot but fee, that it is most gross Ignorance to disparage, degrade and undervalue the Men of Science, Arts and Trades, since there is nothing else in the World but Sciences and Arts to render Mankind happy, and proand cherish Humanity amongst pagate them.

Now let those who boast so much of their Noble Birth, Blood and Gentility strip themselves of the Artists and Tradesmens Handy-Works, Ornaments and Beauties, and then pray by what Natural Characters or Signatures will their Nobilities appear? Or if a Hundred of those Genteel Sparks should be divested of all Artisicial Beauties, and mix'd naked amonst an equal number of Tradesmen and Artists naked, he must be a Cunning Man indeed that could

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then distinguish those of the Noble from those of the Mean Birth.

Now if the Country Gentleman would fee into Things aright, let him forbear going a hunting one Day, and spend one half therof sedately in considering how many Men of Science, Arts and Trades are employ'd to prepare him each Dinner, which are more than One Hundred, counting from the Original of each Ingredient: And the other half the Day let him recollect the great number employ'd to cloath him and cover his Shame, which in our own and Foreign Countries, of one fort of Art and Trade or another, is not less than two or three hundred, and it may be as well be a thousand; the Number being according to the Richness, Beauty and Magnisicence of their Garments.

Also what a vast Number of Artists, Tradefmen and Beautisters are continually at work to build them Commodious and Beautisul Houses to preserve them from the Injuries, Turbulent Powers and Influences of the Elements? All the Preserving Powers, Things and Conveniences of Life, both small and great, are procured by the help of Science and Art; No, there is not one Mouthful of Bread, but there has been 40 or 50 Men or Cattle employ'd about it before it comes to the

Gentleman's Table.

Now if these Things were understood and considered, any Prudent Person would be astonish'd, and think it Downright Madness for any Man to disregard, undervalue or despise the Men of Science and Art, since it is to their Labours and Ingenuities that Mankind is beholding for every Thing.

Besides, What Education, Manners and other Beauties Gentlemen cloath their Children with, and give them, they setch them and buy them

them at Cities, and procure from thence Perfons qualify'd for their purpose; and the Truth tells us, that every Country Gentleman, be his Estate greater or less, cannot sustain himself one Day without the Art and Science either of himself or others, and those of the Meanest Ranks too; though at the fame time they are the most necessary; as the Ploughman, Shepberd, House-Wife, &c. And therefore those Artists that are employ'd in dreffing and manage ing the Earth, and raising the various forts of Cattle, are dull, earthy, flow, heavy, and, as it were, undress'd; and having their Communication amongst, Cows, Horses, Swine and Dogs, by the never-failing Sympathetical Chain of Nature, they acquire and partake much of the Nature and Dispositions of the said Beasts, and therefore, for the most part, are what we call Clownish, Hoggish, and furly impudent and bold in their Conversations one among another, very Foul-Mouth'd in their Expressions and Words, Backbiters and envious of all fuch among their Neighbours as have better Pennyworths in their Farms, better Fortunes, and are more prosperous than themselves: Nay, so great is their Ill-nature and Envy, that they are perpetually nibbling at each other by Underhand-Dealings, and ready, at all Turns, to sup plant one another in their Farms.

These, and the like Base Dispositions, Surly Dogged Tempers, and Greedy Swinish Natures of those Earthy Artists, have been one great Occasion of raising and advancing the Rents and Farms throughout England; which Pressures and Burthens, both the Artists themselves, and the Poor Cattle or Beasts, which are the Slaves of Slaves, have sunk and perished under. So vile, envious, unmerciful and unneighbourly,

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furley, bold, impudent, unclean, clownish d undressed are the greatest numbers of those ountry Artificers, and Workers in the Earthy egions, who are all Artists and Servants benging to every Country-Gentleman's Family: nd it is impossible that the great Masters of ose Undressed-Artists should be untouch'd with e forementioned Qualifications, seeing that ey converse and communicate daily amongst em, and are the Daily Companions of Dogs, orses and Hawks.

Now Nature never fails to participate with, ix and compound the Innate Dispositions and clinations of those Things and Creatures we are nversant and communicate with, be they of hat Nature or Complexion they will; and therere the greatest number of those Country ords of Manors, who challenge the Empty ames and Titles of Gentlemen, more especialfuch as live at great diftance from Cities and eat Trading Towns, the Abodes of the Supeor Artists and Beautifiers; those Gentile unting Sparks are proud, furly, bold, intemrate, infolent, and, as it were, destitute of vility, though many of them, through the terence paid to their Money, arrive to be ffices of the Peace and Superior Officers. nd this Inhuman, Undress'd, Untractable arriage frequently appears, when their Inferis come before them for Justice; their Looks e lofty and fierce, and their Words passionate, ld and furly, all without any Composition, fiendliness or Good Manners; they behaving emselves, many of them, like the Great Dogs, ho can, at their pleasure, oppress the Little nes.

And if these Gentlemen have any Breeding, impliment or Beauty, they are beholding for it

to the Masters of the Superior Arts and Science,

as we have noted in our Foregoing.

Likewise every Man ought to understandand consider, that the Qualification of a Gentleman is not Money only; no man ever got a great Effate without committing great Evils; neither are Great Estates or Sums of Money spent without committing greater Evils than generally the Getters do in the acquiring thereof. And it is apparent that those many Talents or Great Riches are bestow'd commonly on Asses, Bears, Lyons and Dogs Backs; whereby those Beauti fy'd Sparks obtain an Ascending Power, and are enabled to commit forty times more Evil than they could have done had they been Poor, and posses'd but of smaller Portions of the Goods of this World: So unhappily are most great Estates disposed of; and so unthinking and foolish are those foremention'd Sparks, that when they have adorn'd themselves with the Glorics and Beauties afforded them by the Men of Superior Sciences Arts and Trades, they do notwithstanding, despite and undervalue all those Beautifiers of all forts; when, at the same time, with out their Ingenuities and Affistance, they would have nothing to boast of, or glory in, un less they would do it upon their own Milera ble Deformity and Nakedness. For without the help of Sciences and Arts, their Skins would be of no better Complexion than a Half-Tann's Hide, and their Heads and Eyes would refemble a Firze-Bush in Winter; the Face would be cover'd with staring untrim'd Weather-beat en briftly Hair, and their Noble Birth, Gen tility, Blood and Beauty would not exceed that of the most Undress'd and Savage Indians of the Woods and Defarts.

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Handsome deportment, Gentility, &c. 403

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And for these Reasons nothing in the World fo much thews and demonstrates Morofeness. Ignorance, Sottilh-Stupidity, want of Education, Breeding, Manners and Common-Civility as this Vanity, Itch and Witchcraft of Gentility; and to make fo much difference between these Country Artists or Gentlemen Field-Traders, and the City Artists and more Noble Beautifiers; which difference, for want of Common Knowledge and Prudential Confideration, is arrived to that heighth, that a certain Animofity, and, as it were, a Secret Pride and Enmity one against the other is maintained, to the great prejudice of the Nation, and Publick Interest, and Countrey Gentlemen and Tradesmen both suffer alike thereby: For those Gentile Countrey-Traders and City-Merchants and Tradesmen have but one and the same Interest; and the very same Methods, Laws and Orders which advance the one, at the fame time equally encourage the other: All Cities where the Principal Artists and Tradesmen reside, and where the great Engine of Navigation is fet at work and encouraged, visit every Corner of the Countrey, and by the great Confumption of the Productions thereof, among themselves and their Large Exports, by way of Merchandize, have raised the Price thereof fo, that they now yield 5 or 6 times as much as they did but a hundred Years ago; and confequently all the Lands in England have rifen and advanced in proportion: So that it is as clear as the Sun at Noon-day, that Sciences, Arts and Trades, and the feveral forts of Beautifiers, are not only the Promoters of the Lands, and the Advancers of the Productions thereof, but allo the Preservers of Mankind in all Particulars, and that his Welfare depends wholly thereon, he being, as it were, stript of all his Native Original Dd 2

nal Paradifiacal Ornaments and Beauties, by his Degeneracy, and the breaking the Orbs or Circles of the Numbers, Weights and Measures wherein he was ordained to live; and therefore he is become more miserable, destitute, helples, deform'd and unhealthy than any of the Inferior Creatures., over whom he was made to govern, preside and have dominion: So that now all Native Aids and Innate Preferving Beauties having forfaken him, he is forc'd to be beholding every moment, and is wholly owing for his Well-being, and the Preservation of his Body, to Societies, Arts and the Inventions of Cunning Workmen and Beautifiers. Which Things, if they were duly consider'd and understood in their Original Principles, would suppress, and for the future, hinder the budding forth of all Fantastick Opinions and Differences both in this and all other Cases of this nature: And then each Party would join to magnifie and praise the Everbleffed Creator for his Mercy and Goodness, in that he has not wholly withdrawn himfelf from and left him, notwithstanding the manifold Offences and great Evils he has committed against him and his Holy Laws, but has essentially endued him with the great Principles of Sciences and Arts, which are, under God, the Preserving Powers which feed and cloath him.

And the first Lesson or Task which the Lord set Man, after his breaking the Limits and Circles of his Law, was, To dress, manage and cultivate the Earth, and labour for the Things contained in its Bowels; the Products and Nurslings whereof, all Men of Science, Arts, Trades and other Employments are continually dressing, beautifying and making more sit, useful and applicable, and have, from the very Day of Transgression been employed, as it were, in sowing Fig-leaves together to cover

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our Nakedness, to dress, prune and manage the Garden of this World, and to make all Useful Conveniences for the Support and Prefervation of Degenerated Naked Mankind, he having at one Bite (wallow'd down and destroy'd all his Heavenly Beauties and Ornaments, which before were his Native-Right and Inheritance, which none could have taken away, or deprived him off but only himself: And by this Cruel Bite he is reduced into a far more miserable State and Condition than most of the Inferior Subjects of the Sublunamy Worlds; for they still retain their Native Beauties, and the Liveries of their Maker, whereby they are render'd far more happy and compleat, (each according to their Kind) than Man; for he is driven by Hard-labour, Sciences and Arts to teed and cloath himself; and when he hasdone his utmost, his Beauties and Ornaments still are Foreign, and confequently none of his own; being taken by Cunning-Arts, Inventions, Force and Violence from other Creatures, even both his Food and Cloathing. So that Men, of all Created Beings, have the least ground or reason to boast or glory of their Blood, Birth and Nobility, because most of what they possess and call their Own, wherewith they are supported and preserved, seems, at the best, but Robbery, being procured by Violence done to Nature, or some or other of God's Creatures: So that Man is worle and more rapacious than the Wild Beasts of the Defarts, for they only feed, but Man both feeds and cloaths himself by Violence and Oppression, and it he had not Science and Art, he couldnot do that neither; for the Human-Body or Members thereof are not at all fitted or adapted for any fuch Violences; they have not Longpointed Teeth and Claws like Lyons, Mouths like Dogs or Bears, but their Frame and Make is a full Evidence Dd 3

and undeniable Testimony that such Practices are sorbidden them; for if preying upon the Creatures had been allowed them, they would, without doubt, have had suitable Talents for the performing those Violent Strokes now instituted on his Fellow Animals by the help and assistance of Arts; which have their Original Birth from the Transgressing Powers of Nature, where Selfishness, Contention and the Wrathful Envious Qualities have gotten the Ascendent and Government; as we have more at large set forth from True Grounds and Principles, in our Way to Health, and other of our Books.

It is likewise to be noted, That Sciences, Ans and Trades have a Two-fold Birth; as arising from the Two Grand Fountains or Principles of Good and Evil; and for the same Reason they have a Light and a Dark side; and therefore many Sciences, Arts and Trades are of a Violent Nature, and the Circumstances belonging thereto, and the Tendency thereof are oppressive, invading, turbulent, sierce and unclean; and from the Dark Root, or Unequal Selfish Principle has arisen all Warlike Weapons and Killing Destructive Utensils; as Guns, Swords and a great number of other Murthering Engines and Tools belonging to the Violent Arts and Trades of Killing.

But on the other side; From the Fountain or Principle of Light and Benignity, all useful Sciences, Arts and Trades have arisen, proceeded and been invented; as also all such as are in their own Complexions beautiful and preserving; for every Science, Art, Trade and Employment shews and discovers to every understanding and distinguishing Age, from what Magick Power or Principle it hath proceeded and taken birth, whether it be from Good, or from Evil. And tho

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the Practicers of such Sciences and Arts as proceed from an Evil Root be never so innocent and well designing, nevertheless they are infected and wrought upon, as it were, unknown to themselves, and made in some degree conformable, by the Secret Conveyances of the Principles and Magick Powers of Nature.

This is but too apparent in all hard violent unclean Sciences, Arts and Trades; the Root never failing to influence and inspire the Branches, and endue them with its Sap, whether it be Vertue or Vice, Nature always doing her own

Work without asking leave.

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All Things have a Two-fold Handle, a Right and a Wrong; but Mankind is so greatly corrupted and unhappily inclin'd, that for the most part they make use of the Left-band, and from thence proceeds the numerous Troubles Inconveniences and Perplexities which many times attend even Useful as well as Evil Arts; tho' in the first they are not so baneful and destructive as in the latter.

And, as we have in our foregoing shewn, hat Sciences, Arts and Trades are the Principal Supports, and most Compleat Preservers of Mankind; fo, on the other fide, a vast number of Disorders, Cruel and Violent Evils are midwiv'd into the World by the help of the feveral Dark Sciences and Arts; in which Men have taken great pains, of late Years, Christians more particularly, than all others, and are become the greatest Masters in those Magick Dark Inventions, which are of the most dismal consequence, not only to the Human Race, but to all the Sublunary Subjects of these Lower Worlds: So that the Sublime Powers of the Upper Regions and Governments are disturbed, and stand amazed at the Wicked Poisonous Unnatural Practices of Men, one D d 4 towards

towards another: Who are fo thoughtful and studious to bring their Villanous Purposes to pass. that they do not spare the very Elements; but by their Black-Arts command the Fire, Air, Earth and Water to yield to their Arts and Violent In. tentions: Nay farther, Mankind is so maliciously bent against their own very Kind and Species, that if it were in their power they would command the Heavenly Powers to shower down Vengeance on their Enemies and Neighbours. So terribly are Men freighted with Cruelty, Wrath and Violence, that it is not for want of Will, but Power, that they do not deface or deftroy the whole Creation, and fink all the Wonderful Beings therein into Confusion or Utter Ruin. And this Inbuman, Unnatural, Pestilential Rage seems still to be on the growing-hand; for the Sciences and Arts of War of late Years are improved daily, and made more destructive every Year and Age; New Inventions being fought out and put in pra-Aice ; for no other Artists or Men of Science are fo encouraged and rewarded in this Christian-Age, as those who make it their whole study and Buliness to find out Mathematical Ways and ready quick Methods to destroy Men and Cities; and he that is the best Artist at that Princely Sport, is the bravest Fellow, most favour'd, and best rewarded by his Prince, and is esteem'd a Jewel, and that too of the greatest Excellency and first Rank : And if any Man of Art could by some Mathematical Invention make one Great Gun to do the Work and Execution of an hundred, or at one Stroke to kill and destroy Ten or Twenty Thousand Men, the King's Garment or Lis Right-Hand would not be a fufficient Honour, nor 50000 l. a Sufficient Reward for fuch a Bl.ck Magical Gentleman.

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And who can imagine that any of those Sons of War and Violence, would do less, were it in their Power, to find out any such Engine, seeing they use their utmost Skill and Industry to destroy one another by the greatest wholesale they can.

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So miserably unnatural, savage and wicked, and such Enemies are Men become to God, his Law, Themselves, and all the Inserior Creatures, disturbing the whole Calm and Silent World, and putting it into a Tumult and Agony, to the

highest Affliction of every Being therein.

But notwithstanding that Men are thus outragious one towards another, the Teachers and Guides of the People, the Clergy, who ought to use all possible Means and Methods to hinder and prevent those Bloody Defolating Practices, by preaching the Holy Saving Doctrines of Concord and Unity, and by their own Exemplary Peaceable Demeanors and Lives, perswade the Rulers and People to follow the Pattern, and obey the Voice of our Great Prophet and Holy Advocate, fefus Christ, who fays to his Followers, If any one strike you on the one Cheek, turn the other also; and bid the Soldier, To do Violence to no Man: Instead of doing this, the Clergy of all Sides and Sorts are as ready with their Prayers, as the Soldiers are with their Arms, to succeed the Enterprizes of Blood, Slaughter and Desolation: Nay, they are generally readier; for when Nations and Countreys go to War for Ambition, Vain-glory, Pride, Covetousness, and the like; or whatsoever the Caufe be, Right or Wrong, the Clergy on both fides are zealous for the Caufe, and pray folemnly for the Success of their several Princes; Those of One Side, That the Ever-bleffed Creator and Preserver of All would be pleased to be the Destroyer of all those on the other Side; that is, raze them

them off the Earth; and those Petitions are at the fame time mutually fent up, on both fides, one against the other: So that if the Great Lord of Heaven and Earth, and all that therein is. should hear and regard their Supplications and Prayers, both sides would be destroy'd; when at the fame time, they and all other Nations are the Work of his Hands, his Sons and Daughters, Image and Likeness, and he no respector of Per-Sons; but his Mercy, Clemency and Justice is equal, and he distributes the Fructfying Dews of Heaven, and showers down his Bleffings on the Wicked as well as the Good Man's Field, his Love universal, and his Bounty and Care in, through and over all, for the prefervation of the Whole: Envy, Strife and Contention approach

not his Holy Tabernacle.

All which, with many other Things of like nature, those Black-Teachers ought to consider; and not pretend to shew the Way to Heaven and Unity, whilft their own Practices are Diametrically opposite: For we are bold to affirm, That if the Clergy of Europe or Christendom were in good earnest, and heartily zealous in teaching, preaching and practicing the Holy Doctrine of Fesus Christ, and would decry and condemn all Kinds of War, and direct Princes and Governors Peaceable Methods how to accommodate each other, and maintain Unity and Concord, and at the same time, shew the unlawfulness of Killing, and the fevere Retaliation, which will be paid to the Destroyers of the Noble Creatures of God, let the Occasion be what it will; all Violence being still unlawful in its own Nature, and contrary to the Holy Christian Religion; we fay, That the universal Preaching of such Doctrines as this would fo mightily difarm and weaken the Powers of Wrath and Fiercenes, both in Superiors

Handsome-deportment, Gentility, &c. 411

Superiors and Inferiors, that it would be a difficult Thing for any Prince to make War, whatever Mind he might have to it: For the Principles of Goodness, Vertue, Mercy and Well-doing have as great Power and Influence as Evil Principles, when Vertue is heartily embrac'd, and the Yoak is much lighter; all the Paths of Peace being easy,

pleafant and preferving.

It is likewise to be consider'd, That Sciences, Arts and Trades have several other Dark sides more than the Black Violent Mathematical Operations last mentioned, but they are many degrees inserior to that losty proud merciless Power, call'd War: As the Science or Artificial Methods of Cheating; Neat Dextrons Forgers; Confederacies in Play and Gaming, and Artificial Tricks to cozen and deceive Ignorant, Credulous, Unthinking Fools.

Others are great Masters in the Schools of Venus, spending most of their Precious Time in contriving Poysonous Artificial Compositions of Words, for no other Purpose than to deceive and inveigle, charm and allure the naturally Innocent Fair Sex.

Other Ingenious Tradesmen of all forts bend their Inclinations, apply their Wits and utmost Skill to over-reach and trick one ano-

ther.

Likewise there are others of greater note, and higher graduated in the Dark Magical Arts, who are continually contriving and beating their Brains how to bring their Base Selfish Purposes to pass, though to the utter undoing and Ruin of a Nation: Those Artificial Gentlemen hover about, and keep close to the Courts of Princes; such as Counsellors, Favourites, Officers and Secretaries of State, and the Longgown'd Gentlemen of the Black-Robe not excepted

cepted; also great part of the Learned in the Law of Property and Artificial Rhetorick: The very Cream of which Science is apply'd to Selfends, and to deceive the Simple.

Likewise the greatest number of the University Schoolmen and Clergy make it their whole Bufiness to contrive Artificial Discourses and Sy-

ftems.

Which Methods are not only hard to be attain'd, as having no True Natural Basis, or Principles like other Sciences; but also for the fame Reason, the Understanding comprehending and remembring them is the more difficult. But however, it answers their End; that is, it hinders plain Practical Truths, and makes them Mystical and Intricate, which takes mightily with the Vulgar: Ignorant and unthinking People being best pleased, and most admiring that which feems a Riddle, and what they do not understand: And when Preachers in their Discourses use Words and Terms which the Auditors know nothing of, then it is that those are best pleas'd, and the other gain the most Reputation amongst them.

And this the Learned, as they are call'd, of all forts are sensible of: And therefore to humour those Undergraduated Gazing Fools, and the more easily to incircle and setter the Ignorant Herd of Mankind, and impose upon them their False Selfish Fantastical Principles, they wholly betake themselves to those Artificial Ways, Means and Methods by which their Turns are answer'd, but

the Poor People not a whit the better.

The Truth of this is but too apparently manifest; for after 30 or 40 Years Teaching, and constant Hearing, the Scholars are as great Strangers both to the Principles and Practice of Vertue and Saving-Knowledge, as they were the first

Handsome-deportment, Gentility, &c. 413 first Day they enter'd the Society. Which fuffi ciently proves, that the Principles they build on are fantastick, selfish, and, as it were, invented on purpose. For it is quite contrary in all the most Sublime and Noblest Brances of the Mathematicks; as also in all the Inferior Arts belonging thereto. Do not all the Scholars or Learners of any of those Sciences or Arts become great Masters in 7, 10, 12 or 15 Years time, according to their Promptness and Genius, so that they are able to inftruct others? The very same would be done in the Practical Vertues of Religion, Order and all the Methods of Well-doing; and that too in a far shorter time, provided the like Care and Steps were taken, as are in Sciences and Arts; and that the Master Builders of Religion did understand and teach the Plain Innate Principles wherewith the Ever-bleffed Creator has endued Mankind, and planted in the Circle of his Life, and the Composition of the Qualifications and Properties which make the Man. If those Principles were built upon, and none elfe, than the True Paths of Vertue and Practical Religion would be obvious and quickly understood; and consequently Man would attain the Happy and only Saving Knowledge in a far shorter time, with more ease and pleasure

Whereas now, the Skill and Knowledge of the Learned Clergy is betray'd, and their Function undervalued by the Bungling Sottish Ignorant Scholars they produce: For it is impossible for the most Ingenious and Industrious person in the World to build a Solid, Firm Superstructure on an Uncertain Unsixed Foundation; and it is the Method of all Builders first to observe the Power, Strength

too than the Learners of any Arts or other Scien-

Strength and Stability of the Foundation and Ori-

ginal Principles.

There are likewise another fort of Learned Gentlemen, who have obtain'd the Names and Titles of Physicians, whose chief Business is to be skill'd in Foods and Medicines; These too build upon no better Principles than the forementioned Gown-men; as having little or no Knowledge either of God, his Handmaid Nature, or Themfelves, and confequently are ignorant of the Complexion and Principles both of Foods and Phyfick: And therefore most of this Learned Tribe, on some Occasions will confess, that the greatest part of their Administrations and Prescriptions are trivial, uncertain and often-times violent and oppressive to Nature, leaving her in a worse Condition than they found her: Those Learned Gentlemen, the greatest part of them, belong likewise to the Blind-side or Lest-hand of Sciences and Arts, and their Practices are not much better than those of them skill'd in Magical Dark Arts, who draw Clowdy-Circles about themfelves for Security.

But Note, those Evil-Spirits such Conjurers raise, are never laid, as they call it, till they have done some Signal Pejudice to those for whom they were raised; that is, both to their

Persons and Purses.

So wounding and dangerous are the Blind Dark Magical Spells and Commanding Charms of Selfcontriving Sciences and Arts; and so invading and bewitching are their Baits and Snares to the Ig-

norant Unthinking World!

And as all Innocent Harmles Sciences and Arts are the only and alone Preservers, Dressers, Beautisiers, Cloathers and Nourishers of Mankind; so on the other side, the Dark Cloudy Magical side of Sciences and Arts, the Uses there-

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of are like Poysonous Arrows, Bombs and Mines to blow up and destroy the Human Race: No Poyson, no Invading Power, Oppression, Violence or Trachery being more pernicious and destructive than Selfish Contrivi d Artificial Methods.

But so wickedly is Man inclin'd, that he hath fill'd the Earth with his Dark Artificial Cruel and

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Hadrens deportment of sulfingst. And her admott swon A swondry of skill one la Mines to blow up and defined the Charge Rain : No Parling one larged by theme, to present themes - orthogology and orthogology control of the first of the The state of the s Incide sweet the maken are if the clear he had Mild the Acres with the Dark Antifeld Greekers a legion de la legion de la companie the last water and the state of the on the analysis of the bearing AND THE REAL PROPERTY OF THE PARTY OF THE PA a little Dance, I will have been a superior of the few Corporation and the South Edward Grand Finance
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GENERAL;

That it is a Meer Babel, or Confused Heap of Bastard Illegitimate Words; That no Tongues are built upon Mathematical Principles; and that no Language can be Universal, but what is Built on, and Proceeds from the Sevenfold Nature, or Seven Principles.

ALL Things, both in the Incorporeal and Corporeal Worlds, are born from the Sem Grand Foundations, Principles or Powers, which the Invisible Worlds are all Spiritual: And as such of these Principles obtain the Government the Secret Magick Powers of Nature, that Power Principle so governing, stamps its Signature F. e and

and Characters on the Thing or Creature, and gives it its Form, Figure, Shape, Sound and Inclinations. all according to its own Nature : And thefe Seven Grand Fountains or Principles are the Originals of all Sounds, Tones, Voices, Languages and Notes both of Men and all other Creatures, and they are all born within the Circumference, Orbor Circle of this Seven-fold Nature: And though their Variety is beyond all Human Numeration. nevertheless, they have no higher Number than Seven; and whatfoever Descants are made thereon, yet still they all have a Mathematical Corre-(pondency and Eccho with the Seven Grand Fountains or Principles, otherwise they are Illegitimate Baftard Children; and whatfoever Sounds. Tones, Notes or Words are not fixed on Proper Keys and Foundations, are all confused and unaccountable, as being midwiv'd into the World by Chance.

Now this Original Knowledge seems to be not only a New Notion, but also abstructe and mysterious, but it is as old as the Beginning of Time, and takes its Date from Eternity to Eternity, and we shall anon unveil the Mystery and

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We shall follow and observe the Methods of Musicians and Mathematicians, who first teach their Scholars the Seven Notes or Principles, their Names, Places and Sounds, before they proceed to teach them Descants or Compositions.

And the Masters of Numbers do the same:
They first teach the Nine Figures or Original
Principles, whence so many wonderful Things
are effected; and then they proceed to teach
their various Uses: For this Number Nine is
the highest Number in Nature; and therefore
within its Circle, Circumserence or Orb, all
Mathe-

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Mathematical, Mysteries and Useful Things

are brought into the World.

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The like Methods all the Undergraduated Branches of the Mathematicks observe: That is, the Masters of all the Lower Arts and Trades first teach their Scholars the Principles of their several Arts and Trades; for of howsoever Low Ranks they be, yet still they have Original Strokes or Principles which must be understood before any Superstructure can be built, or any Thing be beautify'd or formed.

And for these Reasons all the Inserior Arts are True Legitimate Children, as begotten and proceeding from the Loins of the Superior Sciences and their Principles; and therefore they have an Universal Tendency; as we shall

hew in its due Place.

Now from the First Grand Principle or Fountain proceeds Tones, Sounds and Voices of a heavy dull melancholy nature, mournful and dolorous, as if they were press d to the Center of the Earth, suitable to Dying-Groans, and Funeral Obsequies. And therefore in whatsoever Creature, whether Superior or Inserior, this Principle hath obtained the Ascending Power in the Spiritual Government their Words, Sounds and Voices are sad hoarse, harsh and unpleasing, much like the Base-strings of a Musical Instrument when plaid on without the Trebles, which make rather a Noise than Harmony.

The Tones, Sounds and Voices proceeding from the Second Grand Fountain or Principle, are deliberate, fober, grave, fweet, mellow and graceful, and are endued with an Uniting Harmonizing Vertue.

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From the Third Principle are issued or born Sounds, Tones, Words and Notes (whether of Men, Beasts or Musical Instruments) that are loud, rough, harsh, jarring, sierce, ratling, violent and threatning, much like the disagreeing turbulent Motions of the Elements; such are the Sounds of this Third Principle when it predominates and governs, either in Men, the Creatures, or Musical Instruments: And those Sounds and Tones are chiefly useful in Wars, Violent Exercises and Invasions on the Harmony of Nature.

From the Fourth Principle proceeds, and are midwiv'd into visibility all Noble, Masculine, Majestick Sounds, Tones, Voices and Words, such as have a Commanding or Charming Power.

From the Fifth Principle or Grand Fountain proceeds Tones, Sounds, Words and Voices that are meek, fweet, foft and melodious, and they are endu'd with a certain Grace, and Pleasing Violence, carrying in their Secret Bosoms a Key to open and unite the Musical Powers both in the Internal and External Natures.

The Sounds, Tones, Words and Voices which proceed from the Sixth Principle or Grand Fountain are penetrating, melodious and charming, voluptuous, various, mixed; and, as it were unfix'd and uncertain.

From the Seventh Principle are brought forth Sounds, Tones and Words effeminate, unconfiant, loud, but they are endued with a certain Grace and Sweetness, attracting the Inclination

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Now it is to be noted, That from these Seven Grand Fountains or Principles do proceed all the vast and amazing variety of Words, Sounds, Tones, Voices and Notes both of Men and all the Inferior Creatures; and from those Original Sounds and Tones, when they are diffinguished and understood; that is, mixed, compoled, transpoled and divided into certainNumbers and Measures, arises and proceeds that lofty, and, as it were, Heavenly Harmony, which the Skilful Masters in that Inspired Branch of the Mathematicks make. Which Harmony is endued with fuch an Universal Tendency, that it is with the greatest Reason that we call it the most Inspired Branch of that Noble Science: For it is the Speech and the discoursing, the communicating of all Sounds, Words and Passions both of Men and Beafts to Mankinds Understaning, and it speaks, discourses and expresses all Things both of Humour and Passion, not only in Tune, but in the highest degrees of Harmony; which no other Part of the Mathematicks can do.

Besides, This Musical Branch is not only capable to imitate and to have Conversation with all Superior and Inferior Creatures and Beings, but it also has in its Central Bosom the Marks and Characters as well as the Keys of that one only Original and Universal Language of Nature, wherewith the Ever-Blessed Cteator, endu'd Man and all the Inferior Creatures in the First Ages of the World. And although by the Wonderful Secret Powers of the other Branches of this most Noble and only Useful Science, the Mathematicks, Man seeds, shelters and preserves himself from all the E e 3 Injuries

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Injuries and Invading Turbulent Operations of the Elements; and can thereby also travel into the Highest Heavens, and number and measure the vast Circumferences of the Orbs of the Seven Great Governors of the World, who constantly obey the Voice of their Creator, and never exceed their first limited Circles; and although Men can by the affiftance and help of this Science encompass the whole Earth and Watry Globe. and travel into the Remotest Regions and Comtries, notwithstanding all these and the other Uses of that so wonderful and beneficial Science, yet the forementioned Speaking Part is still more splendid, glorious and amazing than them all, and discovers more of the First State and Original Condition of Mankind; as also of the Unity and Universality of his Language and Beauty of his Nature: And if Mankind did understand and diffinguish in himself the Seven Grand Principles before mentioned, and could mix, compose and transpose the Sevenfold Nature thereof, and so bring their Various Tones and Sounds into an Ecchoing Corresponding Agreement; that being well known and practiced, would render Man capable to run as great a variety of Descants on the said Seven Principles, as a Skilful Musician can on the Seven Grand Notes, whole Wonderful Compositions never break through the Circumference, but still correspond with the Seven Grand Figures or Original Notes, and notwithstanding all the various Sounds, Tones; Humours and Passions those Descants express and speak forth, and that too in a constant melodious harmonious Method and Order, yet each Note still keeps within the Circle and Limits of its Orb, whose Bounds are, as it were, infinite, and not to be number'd or measur'd.

But notwithstanding the unbounded and vast variety of this most Noble Rhetorical and Harmonical Conversation, yet all the Expressions, United Discourses and Descants thereof are understood, read and play'd in all Foreign Countries at first sight. So that the Gentlemen who are Masters of this Noble Speech, when they travel into Foreign Countries, have no occasion to carry Interpreters, this Language being the same in one Country as in another.

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And therefore there is no Tongue universal but only what arises from the Seven Grand Principles or Mathematical Fountain, of all the Off-spring, whereof this is the most Sublime, though not the most useful: For the more beautiful and higher graduated any Science or Art is, the less useful and beneficial it is to Mankind; as we have discoursed before; for since Man's Depravity and Fall from his first Beautiful and Illustrious Estate, Groß, Unclean, Corrupt, Earthy Things are more suitable to him than the Paradistacal or Heavenly; and his want of the said Groß Things, and of the afsistance of the Beasts is his Misery and Distemper.

So that as the present Case and Condition of Mankind is, all the Inferior Arts proceeding from the Mathematicks, are far more useful than this Inspired Branch of Harmony; though in comparison of this Speaking Part, all the other are dull, silent, earthy, and, as it were, without Life or Motion.

And fince this Fatal Degeneracy of Mankind, the Inward-Knowledge, and the distinguishing of the Fountain Principles, and their Composition and Transposition, is, as it were, wholly lost, and therefore all their Descants, that is, Words and Discourses are composed from Wrong or Divided Disharmonious and Unknown Princi-

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ples , by chance and unaccountably the Speaker or Composer of the faid Words and Discourses : So that the whole Off-fpring are. as it were, illegitimate, and Baffards, and confequently, not Heissto the Ecchoing Productions and Harmonious Descants of the Seven-fold Nature or Seven Grand Principles For which Reason it is that every Language is a meer Babel or Confusion to the People of another Nation; and therefore there is no more Truth or Stability in one Lauguage than in another ; not no more Elegancy, Significancy, or Expanded Rhetorical Expressions, except in Trading Comtries : For where the Men of Arts and Trades refide and are encouraged, there are the greatest variety of proper and apt Words and Terms. But if Mankind did talk, speak and discourse from Regular Principles, Juch as Sciences and Arts are founded upon, then all the Words and various Names of Things would be as readily and univerfally understood as the Language and Specch of Sciences and Arts. For Words, Difcourles and Speaking is nothing elfe but the Ecchoing, the Corresponding, the Compofing and Transposing of the Seven Grand Principles, which Musicians and Mathematicians call Descanting, or running Divisions on the said Seven Grand Notes or Principles; which when they do, they always observe to begin and end on proper Keys; and therefore they universally understand one another.

And it would be all one in Speaking, if due Methods were in any tolerable degree underflood and practiced: For all Methods, Orders, Numbers and Measures, that keep pace, eccho and correspond with their Original Principles, let the Ornament and Reauty of the Superstructure be never so various, as to Forms and Figures, yet

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hals, they are one and the fame, as unchangeballe as the Great Eye of the World, and Markingated Powers of Heaven, which are the Original Patterns of all the Sublanary Sciences and Arts hidden in Man. And of anothers has and

And what we have faid of the Top Branches of this Mother Science, the Mathematicks, may be faid likewife of the Undergraduated Branches, or hoperior Arts, Trades and Employments; that is, they all speak their Original Tongue or Language, and therefore each of them are understood from the East to the West, and from North to South; Distance of Place, or Want of Conversation hinder not Arts and Sciences from being Intelligible, because they proceed from, and are built upon Essential Principles, and therefore they are understood and read in all Countries.

As for Example; Are not Mafical Compositions, and all the other Exalted Parts of the Mathematicks, as Plain-failing, Measuring, Gauging and othe like, read and understood all one in the East-Indies as in the European Nations? An English man and a Stranger in all those Things go the same Way to work, and understand the Performances of each other?

The very same is to be understood in all Inserior Trades: A Weaver is a Weaver in all Parts of the World whereever that Mystery is practiced.

If an English Weaver travels to the Enst-Indies, he understands the weaving of the Indians without any Totor or Master: And if an Indian Weaver comes into England, he does the same the very first day he arrives. So uniform, constant and steddy are the Original Principles even of the Meanest Arts.

Which

Which Principles were not transported from one Countrey to another, at fuch vaft diffances by Travellers, or dispersed by the Communication of one Countrey with another, but, for the most part, have been introduc'd, invented and fer up in each Countrey, feverally, by the Natives themselves, without the Instruction of the People of any other Countrey; they being all of them the Fruits and Effects of the Septim Grand Innate Principles, which are all effentially incircled in a Man's own Orb, and do indeed constitute the Man, he being but an Ignoble Inanimate Piece of Earth and his Body a Dead Lump without these Principles; for they are the Complear and Entire Composition of all his Natural and Spiritual Powers.

And it is for that Reason that all Arrises and Tradesmen can with great ease and pleasure not only imitate and copy any Form, Model or Figure, but also invent New Ornaments, but still they follow their Original Patterns or Principles; otherwise their Beauties would be of no

value.

And as to what has been faid of the Art of Weaving, the like is to be understood of Building: Are not the Principles of Architecture universal? the same every where throughout the World?

Likewise that part of it belonging to the Shipwright, or Ship-building; not as to the Shape, Fashion, Form or Beauty, but the Prin-

ciples ?

And it is the like again in all the Ingenious and Curious Arts of the Needle, whose Uses and Varieties are wonderful, and Beauties amazing, and yet are all built on a few mean, and, as one would think, inconsiderable Principles; as Plain-stitch, Stops, making of Letters, and

the like; which still are the Foundation of all those Excellent Works. Which Arts belong more peculiarly to the Fair Sex, they being adapted thereunto by a Natural Inclination. and other Excelling Qualifications both of Internal and External Beauties, which the Ever-bleffed Creator has endued them with; As Modefly, Chaftity, Meekneß, Tender-Affections, and many other the like Excellent Properties, to which they have a Natural Propensity or Disposition in Nature: but by Corrupt-Education, Evil-Customs, Communication, Ignorance, Unfit-Employments, those Noble Freeholds are to impair'd in many of them, that nothing remains thereof butRuins and an Accia dental Glimmering: Which Miferies and Miffortunes are chiefly owing to the Men, they being the Governors, and having always had the Ascending Power over the Women, to prescribe them Laws, Methods, Cuftoms and Order: And whatever Calamities Mankind bring upon themfelves, the Burthen falls heaviest upon the Women, as being weakest in all the Degrees of Constitution, and as they are the Earth or Pregnant Mothers of Mankind, and therefore must abide almost as firm and fixed in their Stations as our Common Mother, Earth, who by her fleddy Power and Invisible Silent Motions, midwives all her Numerous Off-spring and Children into Visibility, and cloaths all the Spiritual Properties with Visible Tangible Bodies; and the never runs away from her Children, whatever Invations or Violences the other Elements may make and offer against her, but is still and quiet, and, as it were, through an Internal Patience, endeavours with the highest Diligence to maintain her Post amidst all the Turbulent Operations of the Fire, Air and Water, and all their Rapid Incroachments.

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And so must the Females do, or something like it; that is, dwell with, and stick close to their Children or Off-spring, and by their Nursing Saving Hands and Sovereign Power preserve them to a Happy Maturity: For the sake whereof, they ought to have not only more than Ordinary Respects from the Men, but the Constraint Help of their Providing Hands; they being bound, and are only capable to afford the Aids; without which Help, Love and Affection, Women, of all Creatures, are the most unhappy and miserable.

And therefore it is the greatest Evil against the Creator and all that is good, and the most unlike God for Man to betray the Females, and to abuse and neglect them or their Children, it opposing diametrically the Great and Ever-blessed Creating and Preserving Powers of God in the whole Method of Nature: As we in our Writings more at large have discoursed; to which we refer.

Now whatfoever has been faid of Musick, Navigation, Weaving, Architecture, Needle-Work, the fame is to be understood of all the other Undergraduated Branches of the Mathematicks, all Arts, Trades and Employments; each of them hath an Universal Tongue or Language, because all the Excellencies and Beauties of each Art proceed from, and depend on certain and Undeniable Principles which have been midwiv'd into being from certain Foundations, Numbers and Measures essential to a Man's self, and deriv'd from his own Composition, or the Spiritual Intellectual Powers of his Mind: And therefore the Knowledge and diffingnishing of the faid Innate Principles is the First True Step or Spring-bead of all Wisdom, whether Intrinsick or Extrinsick : And the True Principles of every Science, Art or Trade is manines ownfelted

fested and known by the Descants, Ornament, and Beauties built thereon; and whatsoever Knowledge or Superstructures are not built on Foundations agreeable to the Original Principles of Nature in a Man's Self, then all which is advanced

thereon is a meer Babel or Confusion.

Those Principles do likewise agree with all the Visible and Invisible Laws both of the Heavens and of the Earth; and therefore all the Offfpring, Descants, Ornaments, Beauties and Superstructures brought forth and performed by Arts and Sciences do for ever eccho and correfoond with their Original Principles: For which Reason, whensoever Men of Science, Arts and Trades travel, they never fail to carry the Universal Language of Nature; that is, of their Science, Art and Trade; fo that they need no Interpreter, though the Forms and Beauties of all Arts and Trades do mightily vary and differ from each other in most Countries; more especially in fuch as are remote, and have no Communication or Commerce abroad; but that matters not, for the Artist quickly obtains the Beautiful Idea's and Forms, provided he hath the understanding of the First Principles; as is mentioned before: Which is apparent to the most Vulgar Understandings, and Meanest Capacities.

And therefore whoever understands and dissinguishes the First Original Principles of any Science, Art or Trade, is, at the same time, endu'd with an Universal Tongue or Language in that Science, Art or Trade so understood, and Time can never cause Forgetsulness, or obliterate those Natural Impressions and Innate Properties or Principles: So deep rooted and essential are the Laws and Faculties of Nature. And as any Science, Art or Trade once understood and known can never be forgotten, and as the Lan-

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And so must the Females do, or something like it; that is, dwell with, and stick close to their Children or Off-spring, and by their Nursing Saving Hands and Sovereign Power preserve them to a Happy Maturity: For the sake where of, they ought to have not only more than Ordinary Respects from the Men, but the Constant Help of their Providing Hands; they being bound, and are only capable to afford the Aids; without which Help, Love and Affection, Women, of all Creatures, are the most unhappy and miserable.

And therefore it is the greatest Evil against the Creator and all that is good, and the most unlike God for Man to betray the Females, and to abuse and neglect them or their Children, it opposing diametrically the Great and Ever-blessed Creating and Preserving Powers of God in the whole Method of Nature: As we in our Writings more at large have discoursed; to which we refer.

Now whatfoever has been faid of Musick, Navigation, Weaving, Architecture, Needle-Work, the fame is to be understood of all the other Undergraduated Branches of the Mathematicks, all Arts, Trades and Employments; each of them hath an Universal Tongue or Language, because all the Excellencies and Beauties of each Art proceed from, and depend on certain and Undeniable Principles which have been midwiv'd into being from certain Foundations, Numbers and Measures essential to a Man's self, and deriv'd from his own Composition, or the Spiritual Intellectual Powers of his Mind: And therefore the Knowledge and diftingnishing of the faid Innate Principles is the First True Step or Spring-head of all Wisdom, whether Intrinsick or Extrinsick : And the True Principles of every Science, Art or Trade is maniat as awafested

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fested and known by the Descants, Ornament, and Beauties built thereon; and whatsoever Knowledge or Superstructures are not built on Foundations agreeable to the Original Principles of Nature in a Man's Self, then all which is advanced

thereon is a meer Babel or Confusion.

Those Principles do likewise agree with all the Visible and Invisible Laws both of the Heavens and of the Earth; and therefore all the Offfpring, Descants, Ornaments, Beauties and Superstructures brought forth and performed by Arts and Sciences do for ever eccho and correfoond with their Original Principles: For which Reason, whensoever Men of Science, Arts and Trades travel, they never fail to carry the Universal Lauguage of Nature; that is, of their Science, Art and Trade; fo that they need no Interpreter, though the Forms and Beauties of all Arts and Trades do mightily vary and differ from each other in most Countries; more especially in fuch as are remote, and have no Communication or Commerce abroad; but that matters not, for the Artist quickly obtains the Beautiful Idea's and Forms, provided he hath the understanding of the First Principles; as is mentioned before: Which is apparent to the most Vulgar Understandings, and Meanest Capacities.

And therefore whoever understands and distinguishes the First Original Principles of any Science, Art or Trade, is, at the same time, endu'd with an Universal Tongue or Language in that Science, Art or Trade so understood, and Time can never cause Forgetsulness, or obliterate those Natural Impressions and Innate Properties or Principles: So deep rooted and essential are the Laws and Faculties of Nature. And as any Science, Art or Trade once understood and known can never be forgotten, and as the Lan-

grage thereof is universal, as being built on the Original Foundations and Principles of God's Law : And as there are never any Disputes or Misunderstanding therein, all the Operations thereof being performed from Order, Number, Weight and Measure; so the quite contrary is to be understood of all Fantastick Inventions, as having in them no Fundamental Principles, nor no Analogy or Agreement with the Innate Principles or Properties in a Man's Self; from whence proceeds Disputes, Mistakes, Confusion and forgerfulness; for he that does not understand nor know the Principles of Order of any Science, Art or other Thing, all the Words, Discourses and Rhetorick in the World, though it comes from never fo Ingenious an Artist, can ever fix or impress any Lasting Characters on his Memory, because there is no Simile or Principle for fuch Discourse to confederate with. So that the Noble Faculty, call'd Memory, confifts chiefly in Knowledge; for whatfoever any Man understands, whether few or many Things, he never forgets them; and he that knows but a few Things, remembers as few; and he that knows nothing as he ought, remembers nothing.

So that Knowledge is the Pregnant Mother of Perpetual Memory, and Ignorance of Forgetful-

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And therefore where-ever any Man applies himself to learn any Thing not endued with, and built upon Natural Laws and Principles, he finds it extremely hard and difficult to arrive at any competent Knowledge therein; and not only so, but a little time and neglect of Practice defaces and obliterates all the Footsteps and Characters of what he had been advancing with

with Perplexing Thoughts, and all the force of

Study for fo many Painful Hours

Whereas the quite contrary is to be understood in the Learning of all Sciences and Artes a little Time, Practice and Thinking, brings a confiderable competency of Knowledge therein, and that Knowledge becomes fo deep rooted and cemented by confederating with the Innate Principles, that it is the Artiff's own for ever, and he has no occasion to perplex his Mind and Thoughts about the retaining it, let the Knowledge be in what Art it will, let the Art bo never fo intricate, the retaining the Knowledge acquir'd therein never burthens the Memorative or Recording Faculties of Nature in the least. Whereas the learning of fuch Things as are not found ed on Natural Principles, what Thoughts and Pains foever may have been employ'd to fix them on the Intellects, nevertheless, the Ink not being compounded of Natural and Proper Ingredients, the Laborious Impression and Characters cannot be stamped fo deep on the Recording Power of Nature, but that a little time and disuse will wear them off, and blot them out.

This is apparent in the learning of any Foreign Language or Tongue; where though the Seeds be fown in the Greener Years, the proper Seafon, and notwithstanding all the Pains and Ingenuity of the Masters, and Industry of the Children, nevertheless, this fort of Painful Artificial Learning is in a little time forgotten, and worn off, the Characters take so little root, or make such shallow Impression: So that a Youth in the prime of his Age, and properest Season for the Business, shall drudge and be enslay'd for seven or eight Years, to learn Latin, or any other Language, and after two or three Years shall sogget it, so as neither to speak nor understand it. Af-

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ter this the same Youth shall be put to any been nione Science, Are or Intricate Trade, though not for well fitted for the faid Trade, because the mafpent in his Schooling; nevertheless, he shall in 2, 4 or 4 Years time, not only obtain the know. ledge of the Original Principles of his Trade or Art but also the Ornamental and Beautiful Qualification one thereof to a great degree, and shall not for get the Principles, though he lay afide his Trade for 10, 15 or 20 Years; but whenfoever he fhall to have occasion, or be minded to refume the Pra ctice, and begin his Trade again, the Original Principles are ready and start up as if they had never been affeep or laid afide: So powerful are the Natural Laws and Magick Principles of God. and the Properties of his Unadulterated Hand-maid out I say restrated to contain and on Nature.

And if our MotherTongue or Language was not as 'twere begotten and took its birth from our Conception, that also would be forgot, for it has " no better Foundations than any other, there is but little difference, or none has any pre-eminence over the reft, all proceeding from Fantaflick Inventions, and therefore they are all call'd a Heap of Confusion, as the Illuminated Moses Lawgiver to the Jews, in his Records of the First World, tells us in the 11th Chapter of Genefis, viz. That all the People and Nations of the World had one 193 Common Speech, and Spoke one Language, but they lo Sought out many Oppressive Inventions , and fill'dien the World with Violence, Pride and Vain-Glory 101 fo that they broke through the Circumference and of their Orb, and the Laws of God, and made on use of that Great Power deny'd to all other Sen 31 fitive Creatures, by the Grand Charter of Na2990 ture, viz. The Unbounded Free-will, and with High Lofty Untamable Defires feared aloft, on and,

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and, as it were, feal'd the Heavens, which the Learned Mofes call'd the building of a Planer which might reach up to Heaven; which did door mightily awaken and fiir up the Violent, Kinge, of Invading Spiteful Powers of Nature, both within and of without them, that not only his Universal Language was confounded and destroyed thereby but, as it were, at once, all the Innocent and U-ud niform Laws, Orders, Numbers, Weights and Mer-un fures the Ever-Bleffed Creator had placed them under der broken; which if they had obey'd and kept; of they then would have been Mankind's Esernal Preservers; but this Disabedience, Violence, Fieres and Lofey Pride did, as it were, at once, firip Mankind of most or all Sublamary Helps and Beasfies, fo that he is now more helpless and mife. rable than any of the Inferior Creatures, and has no other Refuge left than the Land of Nod; that is, Sciences, Arts and Trades: The Beauties and Helps of Nature are taken from him, and even his very Speech or Language is become a meer Babel or Heap of Confused Ingredients of disagreeing natures: And therefore the understanding thereof is solely to those that are the Inventors, Compounders and Ufers of fuch Tongue or Language in each Countrey and Nation. So that Mankind has loft the Universality of his Natural, Language, or the Language of Na-ture: For Man is not call'd the Image or Likeness of the Great and Immense Creator for his Nakednels, Ignorance or Trifling Knowledge por for the Violent Incursions he makes on all the Innocent Inhabitants of the Sablanary Worlds nor for his malicious invading the Natural Rights and Priviledges of those of his own Kind, oppressing the Weak and Feeble, and continually stretching out the Fiolent Sword of Wrath. No. no, those are not the Noble and Sublime Qualifications

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lifertions that merited Man that amazing wonderful and high graduated Title of the Image of God; in whom is fully contained the True Na ture and Properties of all, both Material and Immaterial Beings and Things. And therefore if the Human Nature had not contained more Excellent Faculties than any other Vijible Cr ture he could not have been still the Image of Maker: So that it is without doubt that it was for some Extraordinary Qualities and great Prin ciples with which he was furnished that he was fo call'd : For Man, whilft he retained derstanding and Knowledge of Himself; and co diffinguish his Own Powers and Grand Pr was indeed a wonderful Creature, and by understanding the Great Creating Magick Powers Nature, was capable to work wonderful This both in the Good and in the Evil; but inflead turning his Free Unbounded-will into the Ge and to the practice of God's Laws, in Subn on, Meekness and Innocency, he did the quite co trary; that is, he apply'd his great Unbos Power of the Will into Fiergeness, Pride and S bood, and fo became a Worker of Miracles in the Dark Magick Powers of the Divided Unequal Properties and Violent Principles of Natu where all Qualities oppress and oppose each oth with their utmost diligence, and by those Me thods Man incircled himself about with a Clo of Darkness: And then it is said, The Lorde down from Heaven in bis Wrath and Indignat and difrob'd Man of all the Noble Faculties b of the Mind and Body; and then he becam Stranger to himfelf, and fo darkned and dull that neither his Eyes or Ears could fee, dife or diffinguish any of the Beauties either of his Mind or Body; and the Heavenly Harmony and Distinction of Sounds was likewise taken from

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from him; fo that he was not only uncloath'd and left naked outwardly, but allo inwardly that is, the knowledge of God and his Law, was hid from him, and all the Magical and Intellectual Gates both of the Inward and Outward Nature were thut against him; whence it is that he arts and transacts all Things by change and unaccountably to himfelf both in Love and Anger I which last has in general obtained the Aftending Power over the Good Date 12 of the

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Now Mankind being become fuch at Mystery to himself; being divested both of the Knowledge of bim elf, and of all the Inward Great Magical Principles and Noble Sublime Qualifications which did originally entitle him to that Resplendent Character of being God's Image and Likenois, and being ftrip'd also of all External Beauties, and left more miferable and helpless than the meanest and poorest of the Beasts, as having no Shelter or Covering, he was necessitated to have recourse to Invention; that is, to find out Ways and Means how he might preferve himfelf; and then immediately budded forth Scienes and Arts of various kinds and Natures , This Necessity, with the never-failing Spur of Interest and Desire of getting Money and Credit, brought in Arts and Trades with a Rapid Motion in all parts of the World, more or lefs, according to the Goodness and Badness of each Government, and Peace of each Countrey, for Multik roigns in times of Peace and Plenty, and to do all other Sciences, Arts and Trades, but Wars and Tumults crush them all : For which Caufe those Nations that are subject to War and Tyrannical Government are generally barren, as to Arts and Trades, and also as to Language, which hath its Rife from, and Dependency on Sciences, Arts and Trades So that Mankind is Ff 2 now

now beholding for every Thing, as it we Sciences, Arts and Trades; as we have fore: They are become his Prefervers, ers and Beautifiers; and though they are helpful and fuch Good Servants to him Original Principles of each Science and Art an the Undergraduated Trades, the Subservien ches chereof are all unaccounta himself; so long as they are incircled him; but so soon as they are midwiv di fibity, then each Inventor and Practicer certain Innate Knowledge and Understand model and form all the Ideas of the Intell Orders, Numbers, Weights and Measures, are the Principles and True Befis of every and Art; and yet all this while those very Orders, Numbers, Weights, Measures and Principles are not understood or distinguished in ples are not understood or distinguish Natives of the Microcosmical City; which is an undeniable Mark of Mankind's Ignorance of bim
felf, and consequently of all the Marvellon
Works of the Ever-blessed Creator: So that all hi Preserving Powers and Intelligible Properties feen REA. to him to arise from an Unknown Ground he neither understanding nor distinguishing their Principles, though they are in himself, and dwel in the Center of his Life.

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Now Man by thus losing his Way; that is the Knowledge of himself, has fiript himself of all both Intrinsick and Extrinsick Ornaments and Natural Beauties, so that he is now possessed on nothing that he can call his own, or hath a Natural Right unto, but is forced to undertake many Perplexing Enterprizes, and to plunge himself into Labour, Care and Trouble, to obtain Foreign Aids and Helps for his Shelter, their Protection and Assistance being always more

Of Languages in General &c. or less wanting; whence springs innumerable Disconrents to the Mind: And not buly fo but along with those Artificial and Scient Succours croud in many other Sworn Enem for if the fieft Step in any Enterprize be falle the End will never fail to answer and find ou the Beginning; for the Foundation being on found, the Building must be in proportion: So that in at this Gloomy Door comes in all Ma Colomities, Viz. Pride, Emuy, Strife, Violence, Of For none of the Creatures that have kept the

aws of their Maker, are subject to those Indmical Divided Powers of Nature, farther than their Proper and Natural Ules : that is, to preferve and defend themselves and their Children: And though all those Qualities are effentially their own, as being the very Foundation Principles of which all Creatures are made and compounded, nevertheless, they do not govern in

Suffered in them, as they do in Man;

Befides, They have all the Conveniences of Life, and their Natural Beauties remain entire and uniported; and therefore Pride, Envy, Strife and Contrived Artificial Violences do not approach

their Dwellings.

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For Pride, which is the Captain of all other Evil Qualifications, takes its Birth from Mankind's Nakedness, and his being divested of all his Natural Beauties; for no Creature can have fo much as an Inclination to be proud, envious or contentions; thatis, dress d with its own Cloathing, and with the Beancies and Ornaments their Maker invelted them with, as their Natural Right

This is apparent and manifest by all Beasts and Creatures that are made familiar, and tradable by the Conversation of Men, viz. Hor-Frak bas mouse

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les, who so long as they run in Passures, Commons and the like, have in their Goings and Gestures as sew Marks of Pride as any other Creatures; but so soon as they come to be manag'd, dress'd and rid, they shew a great deal of Stateliness, and a sort of Pride, more especially when both they and their Riders are equipped and accounter'd with Beautiful Ornaments and Trappings.

The like or same Property and Spirit of Pride may be raised and stirred up in many other Creatures; even in Sheep, by changing their Natural Foods for Artificial; as instead of Grass and Hay, to bring them up by Hand, and give them Bread, Cheese, Flesh, and the like; and to cover them with Artificial Ornaments, hiding their own; for its chiefly from Artificial and not from Native Beauties and Cloathing that Pride ari-

fes.

This is clear in all the Beafts whose Natural Beauties and Dreffes are far more excellent than those of Mankind; that is, his Natural ones: For, as we have faid in our Foregoing, Is there any Comparison between any other Creature and a Naked Man, whole Body is exposed to the Influence of the Elements, and the Hair of his Head, Face and other Parts no more dress'd, cut or trim'd than that of a Horse or Cow, so that it would be like a Bush of Thorns in the Winter, and the Skin of Men is of a Dusky Reddish Colour, when he hath no new Perfiques, nor yearly Embroidered Garments, as the Beafts have, who are taken care for by Nature, and have no other Dreffes?

Now put the Two-Legged and Four-Legged Creatures together, and there will be no need of any Skilful Picture-drawer to judge of their Features, or which are most beautiful, and

Of Languages in General, &c. yet the Inferior Animals, in all their Noble Native Dreffes and Splendor, as we laid before are free from that Sworn Enemy and Tyrant of Mankind, call'd Pride, which comes in upon Man at the same Door as his Nakedness did.

So that his Pride chiefly proceeds from his Rapine and Robbing the Undergraduated Creatures of their Feathers; Cloathing and Beau-

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And therefore he that is Mafter of the greatest quantities, and the finest of those stolen Artificial Beauties, at the fame time is flush'd with Pride and Vain-glory, and alpires at Govern-ment: So that the whole World comes to be methodiz'd and guided by Foreign Aids, and Selfish Arbitrary Fierce Violent Proud Domineering Motives, Evil-Cuftoms and Artificial Inventions contrary to the Rights and Laws of God, and his Hand-maid Nature. But notwithstanding this Deep Depravity, Poverty, Naked Condition and Undreffed-frate, Man fill hath a vast Esteem of his own Knowledge, Beauty, Parts and Government too, never confidering, that he makes it his Chief Bufiness and Employment to oppress and to violate the Laws of his Maker; and confequently the Rights and Priviledges of those of his own Kind; as also of all the Undergraduate Animals.

So that most Men are so highly degenerated from God, and all True Understanding, that they may properly be filled Monsters rather than Men: For the chief Bufiness of their Lives is Rapine both for their Backs and Bellies; and on those Outrages, Stolen Beauties and Foreign Coverings, this Naked, Unfeather'd, Unthinking Earth-creeper values and prides himfelf, not having any Native Ornaments or Beauties, or any any

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It is also farther to be noted; That as the Undergraduated Creatures wear the Beautiful Liveries of their Maker, and are at no coff or charge, nor use any Labour or Artificial Methods or Violences to procure them; neither are they proud of them, though they are their own Freeholds and Rights by the Grand Charter of God's Brennal Laws of Nature. So likewife they, by Right of the faidLaws, understand the Beautiful Language of Nature, which arifes and proceeds from the Seven Grand Principles. call'd by Musicians, the Seven Noter; which are the Foundation and Bafis of all Harmony, Words. Sounds, Tones and Voices, and from thence the wonderful and amazing variety of Tones, Sounds, Cries and Voices of all Animals and other Things take their Original Birth; whatfoever is more than the faid Seven Principal Sounds, being Descants arising from thence. And of these Seven Grand Principles, Sounds or Notes the Undergraduated Creatures have the knowledge and proper use; by which Understanding they can on all Occasions run as many Corresponding Ecchoing Variations and Descants as their Occasions call for

The Beafts do not indeed understand the Articulation of Words, which are only invented and adapted to particular People and Nations,

and are foreign every where, and missions

Besides, in all Places they were midwiv'd into being by chance, and not from Principles; and therefore by having no dependency on Principles, they make up a particular Tongue only, and not an universal Language, and keeping their Laws, have a more excellent Way and Order of Communication; that is, more musical; they, like the great Composers in that Science, vary and descant on the Seven Original Notes or Sounds, and express their Wants and all their Desires and Passions by the variation of the said Seven Notes or Sounds; by which Natural Method they likewise can give all necessary Orders and Intelligence to all those of their own Kind.

Sin And though this way of Communication be short, yet it is compleat and full, as is most apparent, by the Order and Government used as mongst all Creatures; as Horses, Cows, Sheep, Swine, Birds and all other Creatures of Tone or Sound. Each of them can by a certain Note call and lead forth their Fellows to this or the other place, as occasion requires, or their Inclination prompts them : Which Native Language, and Entire Method and Order of Speaking and Communication is not underflood or practic'd by any Nation, nor by any Artificial Way imitated, but only by those belonging to the Musical Science; who from the Seven Fountain Sounds of Principal Notes compose and run an infinite variety of Descants, and yet never break the Circumference or Orb of their Key, but still keep an Ecchoing Correspondency and Certain Agreement with the Seven Original Notes or Foundation Sounds.

So that by this great Mathematical Power of Sounds and Voices they imitate not only the Tones of all Creatures, but can in a lively manner express all the Desires, Inclinations, Gestures, Intentions, Dispositions and Passions both of Men and Beasts: And that which is the most excellent of all, is; that they express, communicate

and discourse all in concord; and in a soft sweet meek mellow Harmonious Method: So charming and beautiful is the observation and

imitation of God's Law!

Now this Musical Branch of the Mathematicks is all the Memory Mankind has of the Universal Language of Nature; and therefore it is the same in all Countries of the World, where this Discoursing and Talking in Tuns is used; because all Harmony universally arises and proceeds from the Seven Grand Notes, Sounds or Principles; which are the same every where: And therefore it is that Harmony speaks all one Language or Tongue like the People of the First World, whose Language was universal.

And also all other Things are universal which proceed from the Numbers, Orders and Mea-

fures of these Seven Foundation Principles.

And on the other side; All those Arts and Things that do not derive their Birth from thence are only particular and not universal; because they proceed from, and are invented from Fantastick Uncertain Principles that are not within the Circumference or Orb of the Number Seven, but are midwiv'd into being by Accident and Chance.

And all the Languages, Speeches and Tongues in the World have no better nor firmer Foundation Principles, the Original or Universal Language being hid, sunk and unknown to all the People of the Earth; according to the Saying of the Jewish Lawgiver; who seems to have some glimmering Light and Knowledge of the Original Universal Tongue or Language of the World.

Also several other of the Philosophical Ancients had some understanding of the Universal Tongue, as appears by their giving apt and proper Terms to Men, and several other Things. As also by

changing

Of Languages in General, &cc. 443

changing of Names; always aiming at the Original Characters; that is, that each Word or Name might fully found forth and express the Nature, Complexion or Qualification of the Thing or Greature.

Which the Undergradusted Creatures before fpoken of always do, by varying the Sounds and Tones of their Voices ; but those Small Memories are now quite loft, and our Learned know. nothing of them, and therefore make but poor work of their Studies, and the turning over fo many Learned and Ingenious Volumes; wherein are the Lofty Rhetorical Strains and Flights of Wit. and Force of Invention. And notwithstanding that fo many Thousands, and those too of the Best Capacities, and most elevated Genius, have, as it were, sequester'd and banish'd themfelves from the World and Secular Matters, and retired to Cells, Cloysters and Monasteries and others to Great Learned Univerlities : Nevertheless, all their constant Moiling Industry Study and Breaking of Brains, and distracting their Noble Powers and Senfes, and all the Intellectual Tranquillity of their Minds, they have not composed one True Universal Sonate, Song or Division that can be play'd, fung or understood at fight: That is, None of them have composed any one Language from the Seven Grand Notes, Sounds or Principles; and therefore they reach no farther than to fuch only as hear them, and communicate with the Speakers. So that the Defoants which the Learned make and composo from their Printiples cannot be read and understood by Foreign Nations without Interpreters.

But it is not so in any of the Branches, whether high or low of that great Science, the Mathematicks, which is built on firm and lasting Foun-

Foundations; that is, the Seven Grand Princip

ples.

derful variety of Compositions and all the wonderful variety of Compositions and Descours are read, play it, understood and readily practiced in all Nations; but there is nothing like this in Fingles on Languages; though there has been as much more Pains and Industry taken thering that it all othere Sciences and Arts besides. And for this Gauss a Tolerable Capacity can learn any Science Art or Trade, and be a greater and amore assured Master thereof in 4 or 7 Years than a better or more Pregnant Genius shall be in language in 10, 12; or, it may be, 20 prezo Years.

The Reason is plain; The First learns from Certain Basis Principles, Numbers, Orders, Measures and Proportions which are but sew in number; and those too plain, case and natural; at the least, are presently made so: Because all the Carward Principles of Sciences, Arts and Trades, be they of what Kind or Sortment they will, do in all Particulars agree with the Principles in Mens Minds; for they all proceed from

thence.

The Foundation Principles of all Sciences and Arts reside and dwell essentially in Man; otherwise they could never have been midwived into missility, nor have been so universally brought to so great a degree of perfection as they

But however those Learned University Gentlemen have done great Things by the Force of
Wit and Contrivance, considering the Sandy Foundations they have gone upon, and the Airy Methods of mixing and joining of Words which
they fetch and collect from all Corners of the
Earth: And that they may appear in a more
florid

florid and pleating Drefs, they leave no Science,

Art or Tradesmens Shops unvisited.

For from the Men of Science, Arts, Frades and Ingenious Employments the most apt Woods, Terms and Methods of Speaking have taken binth; as we have discoursed in our Foregoing: That is, Artists and Tradesmen are the Principal Reislons, and their Shops the Schools or Universities that in all Places midwive and produce the most apt and proper Terms and Names of Things into the World.

And therefore all Nations and Countries where Sciences, Arre and Trades flourish, are much finer, neater and more rhetorical in their Expressions than those other Countries where Sciences and Arre have not spread themselves, or

Certain Balls Principles, A. begging in and

This the English Nation has experience of in as high a degree as any other Countrey in the World, if not beyond all others : For within the compals of one hundred Years, that is, Since the whole Force and Genius of the People have preffed into Sciences, Arts and Trades, they have improved far beyond any other Countrey, and have built stately Superstructures thereon, and dreffed them with fuch Lofty Beauties, that they feem to vye with Nature her felf; and fince that Time our Native Language or English Tengue hath kept equal pace with Arts and Trades, and has been improved to as great a degree of Perfection; which has been principally occasion'd by the Growth of the Number of Anife and Curious Workmen, together with New Inventions and Additions of various Arrs and Trades. For as any Art or Trade is advanced to a greater pitch of perfection and beauty, the Words and Terms belonging thereto are altered changed new -omarch : And that they may

model'd and beautify'd in proportion to the

improvement of each Art.

This Truth appears more fully in all Cities and great Towns: Is not the Language or Speech in fuch considerable Towns more neat, fost, fmooth, apt, correct and rhetorical; Nay, the very Plowmen and Shepherds near such Places speak better, purer and easier English than the University Men did 2 or 300 Years ago. And most of the Shopkeepers, who handle and communicate with Beautiful Polish'd Commodities, and converse amongst People of Education, Manners and Learning, are any other People more ready or better furnish'd with fost, smooth, pleafing Words and Discourses on every Occasion than they? And how curious and delicate are the Shopkeepers of the Fair Sex both in Language and Deportment? They feem to outdo all others of their Sex, and all Ranks of Men too for Fine Carriage and Obliging Words and Civilities.

So that it is most clear and apparent to every Capacity, that our School-learned and University Gentlemen are neither the Original nor the Principal Inventors of Apt Terms and Names of Things, nor the Chief Dreffers, Refiners or Polishers of Words or Languages. For no person can give Proper Names to any Thing, whether it be in Science, Arts, Trades, Employments or other Things, if he do not understand, nor have the True Knowledge of the Nature, Use and Application of the Thing: Neither can the most Learned Man in the World write or speak properly and to the purpose, if he do not distinguish the Thing or Matter he speaks or writes of: And therefore every Artist or Tradesman can speak or write Truth, and more to the purpole, within his own Sphear in 20 Words, than any Grammarian

Grammarian or Learned Rhetorical Man can upon the same Head, if he understands not the Art or Trade; and for that Reason no man ought to speak or write of more Things than what he comprehends, knows and distinguishes; for whensoever any one goes farther, (whatever Master he may be of Words, or howsoever skill'd in Languages) to be sure, whatsoever he

fays, will be to little or no purpose.

Now if Men could but confider of this, the World would not be so pesser'd with a great number of Guessing Trissing Insignificant Books; neither would there be so many Vain and Foolish Discourses and Words as there are: For whoever writes or speaks without the knowledge of the Principles and Governing Power in the Complexion of his Subject Matter, does all by chance, and runs great Hazards and Adventures in whatsoever he does. And therefore we again say, That no Man can speak or write much, or of many Things to his Own or the Hearers or Readers Advantage, except he knows and understands the Principles of the Thing or Subject he discourses of.

And therefore it is a grand Mistake to call or esteem any person Learned for his knowing or speaking 2 or 3 Languages more than his Mother Tongue, when, at the same time, he cannot speak or write any of them so well and so

easie or ready as his Own.

Besides, To be learned in Words is the meanest and lowest of all the Ranks of Knowledge; any Inferior Tradesman exceeds those who have only that Qualification to boast of. A Shoemaker, a Taylor, or any other Artist or Tradesman outdoes him; for they all practice and act from certain undeniable and Universal Principles of Number, Order and Measure; all is done and perform'd

perform'd by an Uniform Method, and not by chance or hap-hazard. And all persons skill'd in all parts of the Mathematicks, even in the most Inferior Branches, may more properly be stiled Learned Men than the greatest Linguists, who indeed deserve the Character the least of any: For why should any one be counted or call'd Learned for speaking some parts of Two or Three Languages, when at the same time he cannot speak or understand the Tenth Part of his Own Mother-Tongue? which yet the greatest of those Linguists must needs speak and understand infinitely better than they do any other: For if it be fo that no oneMan can speak or writeGeneral or Universal English, nor understand all the Parts and Terms thereof, as undoubtedly no man can, Then why should they value themselves because with greatpains and the expence of much time they have acquir'd the Scholastick Part of 2012 Langua. ges? which, if in truth, itwere examin'd into, does not prove, if at all, beneficial to them, yet not in the least degree so as to countervail the Time and pains spent therein. Or is it possible for any person to learn a Foreign Language at Ripe Years, to any tolerable degree of perfection, feeing no man can fpeak, write nor understand the 10th part of his Own Mother-Tongue, which was effentially learned in Infancy; which is the Proper Season to receive the Seeds of every Thing, and bring them to maturity.

Besides, How soon is the Mother-Tongue thus learned forgot again by such as are transported into Foreign Parts, and converse no more therein for the time? For the Speaking Part is chiefly manag'd and expanded by Conversation and Youthsulness; and therefore an Unlearned Person can speak better, and of more Things in his More ther-Tongue than a Learned-man can in an Acquir'd Language.

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Of Languages in General, &c. 449

Language. And that our faying, That no perfon, no not the most Learned Man, can speak and write the 10th part of his Mother-Tongue or Language may the better appear, we shall give an Example, viz.

A Perfon Unlearned has occasion to write to several Tradesmen or Servants to give them Directions about Bufinels, and he because he cannot write, applies himself to a Learned-man; that is, to a Tolerable Mafter of the Latin and Greek, and tells him the Matter, and intreats his Affistance: One is to a Shepherd; another to a Plow-man, a third to a Gardiner; a fourth to his Dairy-maid or House-wife; a fifth to a Carpenter; a fixth to a Brick-maker; a seventh to a Free-mason; the eighth to his Taylor: A ninth to his Fafor beyond the Seas; a tenth to a Mafter of a Ship that is employ'd in his Service, and going a Voyage; and so we might go on to all other Trades and Employments; and withal this Learned man is to give each Trade and Employment the Proper Words and Terms belonging to their Faculties; otherwise the Directions will not be intelligible to the Tradesmen and Servants. Now we have reason to believe that twenty such Letters would puzzle a whole University.

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This being Matter of Fact, how is it possible then for any person to be a Master of Foreign Languages that is not Master of his Mother-Tongue? which takes its Birth and Date even from the sirst sucking in of Vital Breath, and is promoted by continual Practice, Example, and Conversation.

So that no Man in England, being a Compleat Master of his Mother-Tongue, then consequently he can in no measure be Master of any Gg other other, Reading having no larger Circle of Conversation than a Closet or Study perhaps of ten

Foot fquare.

But the Use, Purpose and Intention of Words and Terms is nothing else than to distinguish the variety of Things, and their Qualifications, and to give as apt and proper Names as is possible to facilitate the learning and doing of every Things and therefore we see that every Science, Are and Trade has a peculiar Language or Tongue which is us'd by each Artist in his Business, and takes its birth from the midwising of the Art or Mystery into the World.

And as each Science, Art, Trade and Employment has by Curious Inventions and Ingenuity been advanced in any Age, there has been an Addition of new and apt Words, Names and Terms, which are for the most part incircled within the Circumference of the Art. So that a Man may truly say, That so many Siences, Arts, Trades and Employments there are in a Countrey or City, so

many Languages or Tongues there be.

And if an Artist step but three Yards out of his own Circle; that is, into his next Neighbour's Shop, he cannot understand his Language; only he can say in general, How do you do? and that this or that piece of Work, in his fancy, is sine; or the contrary; but can give it neither its proper Terms, Name nor Signature. So that each Artist or Workman knows only the Names and Terms of his own School, which is for ever kept entire, but knows not the Language of any other Art, notwithstanding he converseth with his Neighbour Artists every day.

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But at the same time it is to be noted, That all those foremention'd Sciences and Arts, the Terms and Names of their Utensils, and the Beauties of their Commodities and Workmanship are the

Head-springs and Originals of the General and Common Language in each Countrey. Each Science, Art, Trade and Employment, in every Age, as it advanceth, and is more and more improved, fo the Words, Terms and Names belonging to each Art, Trade and Employment scatter themfelves, and are usher'd in, familiariz'd and incorporated among the rest, which occasions every Language to change and alter: For as great Additions in every Age are made to the Old Ones, and fundry new Arts and Inventions daily flart up, so New Terms and Apt Names and Words daily increase and are diffus'd amongst

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A Pregnant Proof and Example hereof is our English Nation; Within these One or Two Hundred Years, as we faid before, fince Sciences, ArtsandTradeshave been encouraged and advanced by Peace, Plenty and great Profits; which is that which fets all Hands at work in good earnest; during which time as Arts and Trades have encreased both in Number, Variety and Excellency, Our Language is become in proportion both more beautiful, copious and expanded; that is, we have not only a greater number of Words, Names and Terms, but they are more expressive, elegant and fmooth; all which is chiefly owing to the Men of Science and Art; the truth whereof appears by all Nations and Countries, as well in all former Ages, as in the prefent Age. For this is univerfally clear and undeniable, that Mankind has neither Pilate nor Rudder to ffeer his Course, and so has no other way to arrive at the Havens either of Safety, Beauty or Prefervation, but by the Affisting Powers of Sciences, Arts and Trades.

And

And therefore where there is no Science or Art, there is as little Beauty in their Language as in their Coverings and Dresses; for they have but sew Words, and they too are but rough, harsh, disharmonious and insignificant; and notwithstanding that many of these Nations have well frequented Schools or Universities for Learning, and are great Votaries, yet having but little Science, and sew Arts, Trades and Beautiful Employments, they are barren, and, as it were, stript of all those Noble Ornaments wherewith the Sons and Domesticks of Sciences and Arts are cloathed.

Had not England considerable Schools of Learning 2 3 or 400 Years ago? And yet at that time our Language was but poor, had but sew Words, and undress'd in comparison to what it is now since Sciences and Arts have been so mightily advanced and improved. And it is not amongst our selves only that it is so, but likewise in all other Parts of the World. Are not the Primipal Ornaments and Beauties of Language and Speech found to dwell and inhabit in Cities and great Towns, the Residence of the Men of Sciences, Arts, Trades and Employments, who are the Uni-

versal Beautifiers ?

And for the same Cause, if English-men travel either to acquire Knowledge, Curiosity for Arts, Language or Prosit, pray tell us to what Places do they direct their Course, and betake themselves? Is it not to Cities and great Trading Towns? And not to small Villages scituated amongst Woods and Groves? No, no, there is but little of the Beauty of Arts there; and therefore Travellers never so much as take notice of those Places, or their Undress d Inhabitants, but visit the Populous great Trading Towns; which in most or all parts of the World are compounded and made up of the great variety of Arts, Trades, and the like:

like: For they are the Head-springs of all Nobility, Bravery, Beautys and Ornamental Curiosities every where, and the whole Cream of Fineness of Speech,, or Purity and Elegancy of Speaking in every Nation is to be found in those Places where the greatest numbers of Artists reside. And are not those the Methods of all Strangers? French, Germans, Italians and all others when they come here into England, Do not they address themfelves to our Principal Cities and Towns, whose Inhabitants are Artists and Tradesmen? where they can, as it were, at one view, fee and difcover all the Curiofities and Beauties of the whole Nation; and particularly of our Language; that is, the richness and beauty of our Tongue is to be found in Cities, and more particularly in London, as being the Metropolis and the most Famous for all Sciences, Arts, Trades and Employments; and confequently for Speech or Language. Neither do Strangers fo much as think to visit our great Countrey Halls in their Way; nor our Countrey Gentlemen who value themselves above all others: For Sciences and Arts not inhabiting Countrey Cottages, nor Great Halls, for that Reaon Travellers seldom direct their Courses that way, or make their Addresses to them: Nay, these Countrey Gentlemen themselves are forced to travel to Ciries and great Trading Towns to fetch the Beauties wherewith they drefs themfelves; otherwise their Gentility would quickly be funk into Shepherdifing, Plow and Field Employments; as we have shewed in our Foregocose of the stant of ing. and but a sate

Besides, The English Tongue is variously handled and spoken better or worfe, more or less elegant, pure and correct, according to the distance from the Principal Cities and Trading

Towns.

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Do but travel from London into the Northern or Western Countries 2 or 300 Miles, and if notice be taken, there will be found from the Center or Principal Cities to be five or fix Degrees of Speech, or Variation of Tone, Sound or Pronunciation, better or worse, more or less beautiful.

So that the meanest of Tradesmen, in or near Cities, speak better than the best Gentlemen who live remote and at great distances in the Coun-

trey.

For Mankind in speaking and Words are never fixed; no not in the best Method; that is, neither in our own Nation, nor in any other (as Men are in Sciences and Arts); because Speaking and Words have no Foundation Principles as Sciences and Arts have; and therefore these are steddy and the same for ever; as we have shewed before: But the other are midwiv'dinto the World, as it were, by chance, by Upflant Thoughts and Humours; fometimes more apt and nearer Truth; and at other times the contrary; but still each Artist and Tradesman is far more capable to give Names and Terms to all their Tools, Materials and Beautiful Pieces of Workmanship than any other Persons, even than the most Learned.

And therefore the greatest Pretenders, and such as collect Words, Names and Terms, and compose Dictionaries have in all Ages gone amongst Artists and Tradesmen to surnish themselves, and get Intelligence; otherwise they would have made but a poor piece of Work of

all their Study and Labour.

So that it is most clear, that those stilled the Principal School or University-men, have in every Age collected the chief part of their Words and Apt Terms from Tradesmen and Artists who have been

been the Inventors of Words, as well as of all Useful Beautiful and Preserving Things: For he whose Genius is capable to invent and bring forth New Arts, and to improve others, must needs be the fittest person to give Names and Apt Terms to the Several Tools, Materials and Beauties belonging or appertaining thereto.

And therefore, as we have hinted before, the Language, Terms and Speech of each Science, Art or Trade, notwithstanding they are all in our own Tongue, do still remain as much a Mystery, and are, as it were, as little understood to all fuch as are not of the Occupation, as the Arts and Trades themselves; or as French or any other Fo-

reign Language.

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SONO TRESPOSE But in every Age some of those apt Words and Artificial Terms steal abroad, and are scatter'd amongst the People, and the Learned Schoolmen and University Students are as fond of, and cherish them as much or more than any others, and fpend most of their time upon them, and build therewith their Systems of Divinity, and many other Things of that nature: But as their Buildings have no Fundamental Principles in them, therefore they are not only tedious and perplexing to the Composers, but are also altogether uncertain, and liable to perpetual Changes and Shakes. For what those great Methodizers of Words write and publish one Year, they frequently correct, explain or retract the next, and pull down in maturer Age what they erected in their Youth.

Every Age produces New Systems of Divinity and Philosophy; and a great many other of those Learned Study'd Notions are as short Record of Chronitan and Chavens. bivil

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Likewise, As Arts or Trades improve, or the contrary, so School-learning changes and varies, because there would be no Money if there were no Coiners. For Artists and Tradesmen are the Coiners of Words, and those the Productions of their Industrious Labours and Artisicial Genius the Learned collect and treasure up in their Cells, compounding and mixing with them hard Words; that is, Foreign Terms not understood by the People; which Terms are not more significant, or any way of more use or value; nay, many of them, not of so much as the most Ordinary Words and Terms in our

own Language.

So that they are no more the Coiners of our own Words and Terms than of the Greek and Latin Words, on which they value themselves fo much: But all this while those Fair Speeches, by their Intriegueing Methods, pass for their own, and therewith they buy the Beauties and Ornaments of Artists and Tradesmen for their Accommodations and Necofficies; whereas the greatest part of those Volatile Wares proceeded from the Buyers themselves; that is, the Terms, Words and Difcourses they sell were first the Artists; which those Learned, or rather Cunning-Men, put into another Form or Dreß, and then fell them to the Artificers at Confiderable Rates. So that the Principal Business of the School-learning is chiefly a Politick Selfinterested Contrivance.

This Truth is farther manifested by all the Systems of Divinity and Philosophy written by the Learned School-men: Pray of what value now are any of those written 3, 4, or 500 Years ago, more than to be sold by the pound to Shopkeepers for Waste-paper? which Vile Use, many believe, is the best they were ever fit for. For probably their First Uses was chiefly to make

Differences

Differences and raise Contentions, the Fruits of the greatest part of the Writings of the Learn-

ed in every Age of the World.

But if the Divinity and Philosophy of this Present or Former Ages had a Proper Basis, and proceeded from Principles, then all the Cunning-Arts of Rhetorick or Composition of Words would never have altered or changed them; neither would their Consequences have been so satal to Government and the Repose and Well-being of the People.

This is clear and apparent by all Arts and Trades, even the Lowest or most Inserior; which, as proceeding from certain True and Undeniable Principles, admit of no change, but are at all Times, and in all Places the same, and for ever like their Original Patterns: And though an Artist may change the Form, Fashion or Beauty, as may be most suitable and pleasing, nevertheless, the Original Principles are the same for ever.

As in Architecture; Let the Piece of Building or House be of what Fashion it will, if there be 1000, nay, 10000 Houses of Differing Forms, Models or Beauty, nevertheless, the Foundation Principles are all the same, and of one Com-

plexion.

The like is to be understood in all other Science, Arts and Trades; as well in those of the most Inserior, as in those of the most Superior Ranks; for their Head-spring or Fountain is universal, and one and the same for ever; admit ting of no Change or Alteration. And therefore nothing is true, or stands firm or fixed but only such Things and Superstructures as are built and proceed from this Eternal Uniform Law of God, which may be clearly seen and understood by all his Measures, Numbers, Orders, Operarations

rations and Wonderful-working Powers, both in the Heavens above, and in the Elements and Earth Below. So amazingly regular and exact are the Methods and Orders of God's Uni-

verfal Law.

Likewise it is farther to be considered. That in the Particular Schools of Science, Art and Trades none of the Masters spend one Days time to inftruct or teach their Scholars the peculiar Language of their Art or Trade, but they first teach Things, and the Rules and Principles, and by fo doing, they teach them the Language of Terms of Art belonging to their Bufiness at the same time; for Action always crowns the Memorative Faculty, there being no possibility of forgetting where there is a True Knowledge and Understanding of the Things to be remembred: So that Short Memory dwells in the House of Ignorance; and where the understanding of the Things to be impressed is awanting, as we have in our Writings on feveral Occasions discoursed already.

This Grand and Ufeful Truth is farther manifested in all men skill'd in Sciences, Arts, Trades and all Inferior Employments; each person therein is fo compleatly dignify'd with the Language of his Art, that he can at any time give an Account thereof; and yet none of them at any time trouble their Heads to get their Lessons by heart or without Book, nor fo much as once employ their Thoughts that way; but notwithstanding this their Language and Terms are ready and forthcoming on all Occasions; so that one Lesson well learn'd and understood within Book is better than the whole Grammar without Book, because one is, as it were, Foreign, and the other a Home-dweller, or is intrinsick; and therefore there is no greater perplexity to the

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Recording Power or Memorative Faculty, than to oblige it to retain fuch Things as the Understanding is not Master of: But it is but what Children and Young People are compell'd to do in all the Schools of the Learned: Which is a Rape or Violent Intrusion on the Rights and Laws of Nature; and therefore it never fails to blunt, flatten and dull the Edge of the quickest and most penetrating Genius, and to stupisie, benum and wholly fink all Undergraduated Capacities : For which cause we must take leave to tell those Learned Masters, That they are grosly mistaken in their Notions and Methods of teaching of Languages or Foreign Tongues; which, when all is done, have neither more nor better Matter in them than our own, nor are of half fo much advantage, be they never fo well understood; which they never are in any tolerable degree, whatever any may imagine. That is, no perfon hitherto hath pretended to speak and write fo well, and of fo many Things in a Foreign-Tongue, learned at home, as he could in his own Mother-Tongue, if the Foreign-Tongue have not been learned by being educated in the Countrey, or in a Foreign Family from Infancy.

And if fo, why should not our Learned-men propose some such Method of teaching Languages? for all Speech and Pronunciaton is by bearing and imitation; and therefore the True Arts of Speaking Idiom Accent and pronunciation ought to be instill'd even from the very Cradle, otherwife few or none can ever attain the Propriety of speaking, writing or reading any Language whatever in any competent degree; or if any do in speaking observe the Propriety of Sound and Accent, or keep Time and due Paufes in Reading, or know the Orthography or Spelling, it is from the Friendship of Nature, and

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and Excellency and Strength of the Genius, and not from the Methods whereby they were taught: For if we confider the Methods and Presidents in teaching, it will appear no wonder that Men in general read, speak and pronounce with so many various Tones, Accents and Pronunciations, attended with a thousand Impediments, and sound forth every Thing in a disorderly preposterous manner; which Habits are instilled, and sucked in so early, that sew or none can ever

wholly shake them off.

Neither indeed are these Desects taken notice of, when Boys are fent to the Principal Schools, the Grammatical Gentlemen never regarding to make them observe either Time, True Sound or any Tuncable Order either in Speaking or Reading: And therefore where there are 20 Boys, there are almost as many different Ways of pronounciation, found, time and tone; and as a Boy comes in, fo he goes out without any Correction for any of those Confusions and Disorders: So that if in any School there be 50 or 60 Scholars, there will not be found 5 amongst them all to read well and distinctly; that is, musically; perhaps not one, though, it may be, feveral of them may have a pretty good stock of Latin and Greek. So little Understanding and Regard have these Gentlemen to Number, Weight, Meafure, Order or a Graceful Musical Method of Talking.

For this Cause none can pretend to understand the Musical Science, or use the Bow without distinguishing Sounds; for the Principal Parts of Musick is to distinguish and to draw forth mellow soft melodious ecchoing Sounds, and to divide the said Notes or First Principles into a cer-

tain Measure of Time.

The like is to be understood in Speaking and Reading; both which were, without doubt, in their Original, as musical as what we call Instrumental and Vocal Musick: For all Sounds, Tones, Voices and Words have the same Foundations, Basis and Principles, and were confequently one when all the People of the whole Earth spoke but One Language; which Language was from Mathematical Principles, and therefore was as Universal as Vocal or Instrumental Musick, or any other part of the Mathematicks now is. But when the Universal Language was lost, at the same time the Knowledge and Distinguishing Power of Sounds, and the vast variety of Discants ecchoing and corresponding Musical Agreement was lost and hid from the Understanding; and therefore ever fince the Languages, Words, Sounds and Tones of all Nations are all continually midwiv'd into the World without Order, Number or Measure, and therefore their Tongues are a meer Babel, and have no Truth or Fixed Regularity one more than another; only in those Countries where Sciences, Arts and Trades have obtained, there the Language is best dressed and most beautiful: For Man has nothing elfe left wherewith to shelter, preserve and adorn himself, but only Sciences and Arts, and their Universal Principles, whatever low and mean efteem or value some unthinking People may have of them.

Therefore if our Learned Men, and such as set up for Schoolmasters, would obtain a more Sciential Method and Order of Speaking, Reading and Discoursing, then they ought first to consult that most Noble and Inspired Branch of the Mathematicks, whose Principles and Ecchoing Correspondency of Sounds, if taken for a Pattern or Rule, would mightily advance our Mother Tongue, and make it more noble, graceful and beautiful than

any of our Neighbouring Languages, which are of little or no Advantage but in Navigation, Trade and Commerce, which are their Principal Uses; and therefore tis there that they are most beneficial.

And for these Foregoing Reasons, Children from their first speaking ought to be taught and accustom'd to found forth their Words gracefully fost mellow and full from the very Center of the Lungs, the Air paffing through the Pipes without anyLet, Impediment or Opposite Power that may in the least obstruct its Circulation in its Ingress, Egress or Regress, with the Mouth, Teeth and Lips open; which is one of the chief Things Mafters skill'd in Vocal Musick first teach their Scholars; and without this Method or Order no Person whatsoever can give any Word its true found and pronounciation; and all Children and Young People would more readily fuck it in, and learn it than they do the Common Way; for that Method which comes nearest, and has the greatest Affinity with Nature is always easiest and soonest made familiar: But these Proper Seeds not being sown in due seafon, or when fown in an Advanced Age, bring forth but small inconsiderable Crops, and therefore the Ancient way of talking in Tune proves very hard and difficult: And tho' Musick Mafters and others skill'd in that Science, have by great pains and difficulty acquired a Method of talking or finging in Tune, yet when they come to talk or speak of Business or Common Occasions, they cannot continue or keep to that Mathematical Order, the ill and preposterous Methods infinuated and taken in in youth, being so deep rooted as always to keep the Afcendent. But no Art of speaking in the World would be so noble and graceful as this Mathematical

tical Order, which were it understood and praetic'd, then each person's Common-Speech and Conversation would far exceed in gracefulness. and be more pleasing and winning than the most Elaborate Discourses of our Learnedest Orators and Rhetorical Gentlemen: For always those Things which come nearest, and resemble Nature the most, are innately endued with the most Charming Splendors, Beauties and Glo-And the contrary is to be understood when Things stand at a distance, and are by Ignorance divided from the Laws of Nature and their own Original Principles. Every Thing proves hard and perplexing that turns its Face against Nature and the Principles thereof; and after the greatest pains and moiling, the Beginning never fails to find out the End; that is, the Foundations being Idle, Fantastick and Foolish, the Building will be weak, tottering and confus'd, there being always a Sympathetical Chain between the Beginning and the End. Unity does all Things in a friendly amiable order; and Divided Selfish Principles do all Things obliquely and in Division. So that all Buildings are beautiful, firm, lasting, and the contrary, according to the Foundation Principles whereon and wherewith they are built.

Seeing then that Mankind has fool'd away all his Native Beauties and Helps, and that now he is forced to build Cities, and to do all other Things needful to suffain him by the aid and assistance of Arts and Sciences; wherefore then should not Men build all their Superstructures as much as they can, on the Principles of the said Sciences and Arts; there being little use or beauty in any Thing, except Art be at one end

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of it.

And for the same Cause, the Learned that pretend to skill and knowledge in Sciences and Arts, ought in particular to look upon and esteem them as their Master-pieces: For the Clergy and all the Learned Men in England, of what quality foever, have, of late years, furnish'd their Hives with Honey fuck'd from Men of Sciences, Arts and Trades; and therefore within these 100 Years, all their Systems of Divinity, Sermons and Books are polish'd with the Strokes of the Silversmith's Plenishing-Hammer; that is, they are adorned and beautified with Terms Words and Language of Sciences, Arts, Trades and Callings, as well Inferior as Superior; not to fay any thing of their Riches, all Men being sensible that their Wealth, great Estates and Magnificence are the Fruits and Confequences of Arts and Trades.

And the Lawyers are affished as much, and are as much beholding as any others, to Arts in the Rhetorical part or skill in Words, which is a Principal Branch of their Employment; for those Gentlemen, if they are not thorough-pac'd Masters of Words, so as to give a Colour, make Things plausible, puzzle or make them clear, exaggerate or extenuate so as may best serve theirs and their Clients turn, they quickly lose their Interest.

But these Practitioners seem to outdo all the other Learned Dealers in Words, because our Laws seem to proceed from a certain Basis, or certain Principles, and in some degree to follow the Laws of Nature, their Foundation being Mens Right, and the Contrary; and therefore their Learning, Oratory, or Rhetorical Method of talking and pleading is not only far more beautiful, but also much more easie than the Speeches, Sermons and Discourses of the Clergy; who sor

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A Smith, a Hat-maker, a Shipwright or other Carpenter, their Labours, though they are some of the hardest, of all the Working-Trades, are no way comparable to the Perplexing Drudgery and Fatiguing Moiling Industry of the Clergy; though perhaps some may think to the contrary, because they are said to love Easie Lives, as perhaps they may, but then it is because they practice but very little. For all Speculations and Systems, let them be never so cunningly contriv'd, are vaftly intricate and difficult, if they do not proceed from, or are not built on True Fundamental Principles, because they are to frame fomething out of nothing, or they know not what; fo that those of the best Genins and most extensive Capacity are for ever uncertain, all feeming to be incircled in a Cloud of Darknels, always learning, and never comprehending the Mystery. For he that contrives a hundred Ingenuities, or spends never so much time in studying how to build a House, if the Principles of the Trade be not learned before by Practice, all fuch persons Wit, Skill, Learning and Study shall never produce any thing to the purpose; for in every Work, Undertaking and Project, be it what it will, fuch as the Beginning is, fuch will be the End.

For this very Cause, if any Clergy-man or Divine were to be oblig'd to preach two Sermons a Day, during a whole Week, each Sermon to be an Hour long, and upon a new Subject, or differing Texts of Scripture, we are apt to believe it would be thought a harder Taske than for one of any of the forementioned Trades to work twelve Hours each Day, though the other is but sourceen Hours in the whole Week, that

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is little more than one Days work; nay, there are many Artists who work as long at Hard Labour every Day. And if a Man had Two Livings or Benefices to dispose of, the one of Six. the other of Two Hundred Pound per Annum. and that a Minister might have his Choice of them, on condition, that for the 600 l. per Annum, he should be obliged to preach two Sermons a Day throughout the Week, yearly, each Sermon on different Texts, and that for the benefit of 200 l. per Annum, he should be excus'd Thirteen Sermons a Week; that is, should preach only once on the Sabbath-Day, and read Prayers in the Afternoon; it is to be believed, that few of those Religious Gentlemen would chuse the Living of 600 l. per Annum, but that they would rather, for the fake of Self-denial, content themselves with that of 200 l. So difficult, intricate and hard areall Things, not founded on a certain Basis, or True Principles Nay, amongst Artists and Tradesmen, next Door Neighbours of differing Trades, do not understand one another, the Language of their Trades being as French to one another, so that one cannot understand that of the other.

How difficult a Thing is it then for a Man to acquire the Knowledge of Things by Study, without learning and understanding the Original Funda-

mental Principles ?

All the Wit and Contrivance in the World, with the greatest Skill in, and Stock of Words, will not avail or stand in any stead, where Matter, Practice and Principles do not uphold the Work.

Man is not capable of doing or effecting any Thing of moment without the Aids and Assisting Powers of Science and Art.

Some persons may pretend what they will, but still Sciences and Arts are the Basis, Center and Beauty of all Things; and Language has receiv'd as great Benefits from thence, as any other Branch belonging to the Cultivation, Education and Manners of the Human Race. And there needs no other Confirmation, nor indeed can any Mathematical Demonstration be more convincing, seeing every Nation in the World, where Men of Sciences and Arts are numerous and encourag'd, are visible Testimonies or Witnesses of what we have said, when we compare those Nations in America, and them with other large Countries both in the North and South.

Pray tell us then, if you can, the Reasons why you despise and undervalue an Artist-workman or Tradesman so much, crying out on any Occasion, He is but a Cloathworker, a Taylor, a Shoemaker, a Barber, a Hatmaker, and the

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And in speaking of the Degrees of those of the Fair Sex, then the Cry is, She was a Semstreß, an Exchange-woman; she keeps a Shop; or, she was but a Landreß, a Chamber-maid, a Lady's Woman, or a Cookmaid: So that most or all proudly or inconfiderately leffen and undervalue the very Things they so much esteem themselves for; that is, the Beauties of those very Arts and Trades which cloath and drefs them: for let the greateft Sparks of them all strip themselves of the Handy-works and Productions of those Forementioned Persons, and the like, and then all their Honours and Dignities will vanish at once, and all their Beauties and Glories disappear, and they will make as mean or meaner a Figure than the Workmen they now treat to proudly.

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The very same and like Benefits those employ'd about Words, Languages and Tongues, receive from Mechanicks, or Tradesmen and Artists of all kinds.

Otherwise, why should not the Nations and Countries where there are but sew Sciences, Arts and Trades, have as many Words, or as copious and expanded a Language, and as polish'd as those places where Artists are numerous? So that the multitude of Words, and vast variety of Descants take their Birth from Science, Arts and Trades, as we have on several Occasions said before:

For every Branch of the Great and Universal Science, the Mathematicks, though never so mean, as we call it, has a certain peculiar Language or Speech, which is known only or chiefly to those of that Society; and it has always been themselves who have midwiv'd and given Names, Terms and Words to their Instruments, Tools, Beauties and Commodities.

For every Inventor of a New Art, Trade or Employment naturally gives the most apt Terms and Names to his own Work and Inge-

nuity.

Besides, no other persons are capable sitly to nominate other Mens Inventions and Curious Pieces of Ingenuity, or to describe their Signature, Complexion, Nature, Uses and Offices. No, tis only the Inventors and Artists themselves who can do that.

And the Words and Terms thus coined spread themselves by degrees amongst the People; who join, compose, mix and apply them to a great many Purposes the Artist or First Coiner never thought of. A President whereof we intend to give in its due Place.

And for these Reasons so many Sciences, Arts, Trades, Ingenuities and Employments, as there are in one Countrey more than in another; so many Schools or Societies of Learned Men there are more, and consequently, so many thousand more Words, apt and proper Terms and Expressions in that Country or Nation which continually sally forth, mix themselves and incorporate with the Common Tongue or Language of the People

So that all the Terms of Art and Names of Things, by degrees, come to be used in Common Conversation; and from thence springs the Beautie of the Language of Cities and Populous Towns where Tradesmen and Artists reside. Whereas 50, 60, or 100 Miles distant the Method or manner of Speaking or Speech is no-

thing worth or comparable.

And therefore in the forementioned Countries where there are but few Arts or Trades, and less Sciences, there are but very few Words, and those they have are harsh dull and of Earthy Sounds, and dolorous, as if they were preffed to the Center of the Unequal and Undressed Powers of the Elements. For those that are wanting in Arts and Trades, are porportionably destitute of all kinds of Ornament and Beauty, and can have but few Things, and they too must needs be heavy unclean course crude and earthy, and their Language, Words and Terms are as few and as undreffed: For Things are always before Words and Terms; and therefore where there are but few Things, Words must be in proportion as few; they being of no other use than to diffinguish the Signatures of each Thing or Piece of Work.

And for the same Cause, where there are multitudes of Things, viz. Arts and Trades; there is the greatest variety of the best and aptest Words and Terms, and they all come nearest the Signatures of the Things they are to express; for both the Arts and Words or Names of the Things produc'd by the Invented Art, proceed from one Breast or Genius, and therefore the Words, Names or Terms must needs be significant and expressive; but if any other were to name them, it could not be fo: For how is it possible that a Free-Mason should give properNames to the Tools, Utenfils and Methods of a Hat-maker, or Hatmaker to those of a Free-mason or Carpenter; or a Carpenter to the Nice-tools of a Watch-maker, and the like. No, an Artist is capable to give Names to the Things and Matters belonging to his own Mystery only, and not to those of any other.

And though Thousands of different Artists and Tradesmen live together in one City or Town, communicate and converese together daily in one Tongue; nevertheless, every School, Art, Trade or Employment keep the Language belonging to their own Mystery or Business entire to themselves, and rarely any of them concern themselves about, or endeavour to understand that of another Art; and therefore when any Artist speaks or uses the Terms and Language be longing to his own Art, it is as unintelligible to all those not of the same Art, as a Foreign Tongue they never heard; as we faid before. However, those Terms and apt Words which proceed from Tradesmen and Artists scatter and disperse themselves among the People, and are carefully gleaned up by the Learned, who put a new Dress upon them, which many times is not so beautiful as their own Native Complexion, but Ignorance

Ignorance and Custom have so mightily blinded the Eyes of Mankind, that they take all Things for granted that come from the Hands of the Learned, never penetrating into the Center of any Thing: Nay, Men are so generally stupid and foolish, that the Artists and Tradesmen themselves have a far greater value and esteem for those very Words and Terms, which were originally their own Productions and Inventions, when they come to them from the Hands of the Learned, than whilft they were the peculiar Language of their own Societys; where they ferv'd to Good Purposes, and were apply'd to their Proper Ules: But so soon as they are mouth'd by the Learned, then they serve only to the Defigns of the Learned, to impose on the Credulous and Ignorant, to Support Vain-glory, Ambition, Self-hood and Interest; to hide Plain Truth, and make them intricate, and to varnish over Politick contriv'd Systems.

The Learned, as they are call'd, may value themselves as they please, but notwithstanding all their Craft and Artifice, they would be little enough esteemed, if Ignorance, Blindneß, Stupidity, Intemperance and Uncleanness were dispers'd and suppress'd; which they will never be, so long as they hold the Reins, and have the Af-

cending Power.

They have had time enough, and these Evils grow still every Age more and more, fo that there is no Redress to be hop'd for from them; but however, they ferve their own Turns, and fo dazle the Eyes of the People with Words borrow'd from the Men of Science, Arts and Trades, that they can write and fay what they please, and all is swallow'd down as Good Cheer, and admir'd as a rare Composition.

Indeed Cunning Men they are, as appears by what we have faid of their making fuch a gainful Traffick of Empty Words, which are none of their own neither: For it is Matter of Fact. that where there are but few Sciences, Arts and Trades, there are but few Words, and those course and undress'd; and that those who are unskill'd in Sciences, Arts, Trades and Ingenious Employments, are not capable to give Proper and apt Names to the Productions of the faid Arts: No, the Learned with all their Greek and Latin are not qualify'd to do this; fo that it would be to no purpose for Tradesmen and Artists, when they have invented new Arts, or added to, and enlarged the Old Ones, to go to the Learned to have them name and christen their Inventions and Additions.

It is also to be noted, that our Trade and Commerce, which of late Years has become so great, and has been so mightily advanced, takes its Birth from Navigation; which whatever Masters we may now be therein, is but young amongst us, as to any degree of persection.

This has been the Principal Spur to Arts and Trades, at home as well as abroad: This frequent travelling through the Liquid Regions has not only brought us in a great number of Foreign Commodities and Rarities, but also abundance of Foreign Names and Terms, which in process of Time are intermix'd with and digested into our own Language, and are naturaliz'd by degrees.

Besides, All the various Commodities that come from so many Foreign Regions never sail to bring the Names and Terms wherewith the Foreign Artists had christened them, which mightily increases our stock of Words, and makes them sar

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more numerous than formerly: But still all this slows and proceeds from Arts and Trades, and not from the Schools of the Learned, or the Universities: For they are but little skill'd in the Mysteries of Trade either Foreign or Domestick; their Negotiations are included in the Circumserence of a smaller Orb.

And it is not only by this Common Communication with Strangers abroad that we increase in Words and Terms of Art, but likewise by the great number, of Strangers that live and inhabit amongst us; together with the great number of Books translated into our Tongue. So that by these Means this Nation is become more famous for Words and Terms of Art than any of our Neigh-

bours, and all in a short time.

But Truth as well as Experience tells us, That of late, fince the great increase of Words, and that Artificial Contrivances of Speaking, Writing and Discourses have obtained the Ascending Power, Truth has been mightily darkned, and the Uniformity of Actions and Practices diminished; and if we go on any longer in those Methods, we shall become a Bare Airy Generation indeed. the Learned making it their Principal Business to build Systems on the Elements of the Air; to puzzle the People with Words, difguize PlainTruth, and impose Painted Dscourses, and Rhetorical Flourishes, by which they have justled out True Understanding, Wisdom and Distinguishing Knowledge, as not sufficient Guides in the government of the Actions and Conduct of Life.

Now as we have all those Auxiliaries and Foreign Aids to improve and dress Language, the very same Advantages those Nations have where we frequently trade and send our Ships, Merchandize and Commodities, which never fail to carry their Native Mother-Tongue along with

them,

them, and are more or less mixed and compounded with the Language of the Place. So that if our English has received any Benefit and Increase from Foreign Commerce and Trade, they have had the same from ours; for where Artists are numerous, there is as great a variety of Commodities, and consequently a proportionable number of Words, Terms and Names to distinguish them and their Qualities. And therefore no Nations in the World abound so much with Words, Names and Terms as the English, French and Dutch; but still England seems to have gained ground, and obtained the ascendent for multiplicity of Terms over its Neighbouring Nations.

And whoever should examine History, they would find, that in all Nations and Ages of the World, every Place and Countrey that abounded with Sciences, Arts, Trades and Commerce, did equally advance not only in the Bounds, Limits and Larger Circles, but also in the Beautiful Ornamental Methods of Speaking, Dif-

courfing and Writing.

And therefore if any one would take the pains, at this time, to collect the Terms of Arts Trades and Employments into a Dictionary, nothing would be more useful, beneficial and advantagious to Mankind, in the negotiation of most or all Business both Foreign and Domestick; for by that means there would be many Curious, Apt, Ready, Lively Terms and Words divulg'd through the Nation, as it were at once, which would be a Publick as well as private Benefit, and therefore no doubt would be a most welcome Work.

It is also farther to be considered, that as we have hinted before, Words and Language never fail to keep an equal pace and agreeable correspondency

fpondency with Sciences, Arts and Trades; and therefore as they are more encouraged and advanced in any Nation, the more expanded, copious and beautiful is the Language thereof: For every person that is the Author of any Science, Art, Trade or Employment, or that makes Additions thereto, at the same time adapts or invents Words and Terms proper to distinguish and describe the Members, Parts and Qualities thereof.

So that every new Art, Trade and Ingenuity introduces a new Off-spring of Words; or whenever we, or any other Nation, and new Branches to old Stocks, there must consequently be a proportionable number of new Words added for the management of the so improved Arts; which is the Original Occasion why all Nations, advancing in Arts and Trades, change their Common Terms and Style; so that in 2 or 300 Years time they seem, as it were, to speak a new Language.

But in such Countries where New Inventions are rare, and Arts and Trades make no Progress, there the Language keeps more steddy, and in a more stationary Posture: For where there are no New Arts set up, nor Additions made to the Old, there are as sew Words or Terms; and the Dress of such Language, as to

Beauty, is accordingly.

And in other Parts, where the Nations have no Arts or Trades, but only some sew Killing-Employments, their Language consists but of very sew Words; which, like the Business they are chiefly us'd about, are sierce, jarring, heavy and dull, and of Dolorous Melancholly Sounds and Tones; as amongst the Indians, who live chiefly by Rapine and plundering the Elements of their more Innocent Inhabitants.

The like is to be understood of all the Eastern Countries; all Language, without exception, being better or worse beautiful, or the contrary, according to the number of Arts, Trades and

Employments.

And therefore that Ancient and Famous Language, the Hebrew, (on the understanding whereof the Learned value themselves so much) is barren, and contains but few Words, neither are they of any great elegancy; and therefore the Compositions and Descants arising from that Tongue are mean, obscure and defective, compared with the Language of the present Times, fince Sciences, Arts and Trades have been crowded into the World. But in its Time, amongst all the Ancients, the Hebrew was one of the most splendid and beautiful of all the Eastern Languages, because the Nation of the Jews were fome of the best Artists, and also great Warriers; from whence a multitude of apt Terms and Words proceed: But now it is nothing; fo that if any Man could speak Hebrew in its greatest Propriety, and knew all the Turns thereof, if he were to communicate with an English-Man, and to buy, fell and trade, he would not have Words and Terms sufficient to express the Circumstances and Particulars that must needs oc-CUT.

Nay, the Latin, notwithstanding that it is the General Tongue which passes throughout Europe, he that understands the best, nay, if any understood it as well as any of the Romans themselves ever did, if he were to communicate his Mind and Discourse both in Particular and General Negotiations, in buying, selling, and all other Commerce, he would meet with a great many Things and Terms which he could no ways express and describe, so as to make them intel-

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ligible to our Latinists. Not but that the Latin. and Hebrew, as also other Tongues, may be copious e nough, but the Men of Sciences, Arts and Trades have christned or named all their Arts and beautiful Branches thereof in their own Mother-Tongne; and many of them are wholly new; at least, the greatest part of the Circumstances, Methods and Managment, and never had any Being amongst the Latins or Hebrews.

Besides, Every Man speaks his Native Language or Mother-tongue far better and more univerfally than he can any other, and Words occur far quicker and more readily therein on all Occasions than in any Foreign-tongue; let a man be never so well skill'd therein, we believe that it would puzzle the greatest of the University-Gentlemen, and the most familiar with Latin, to go to Shops and buy and fell therein, if the Shopkeepers were as well qualify'd for it as themfelves, or to discourse with Sea-fairing-men, or Billing sgate-people, and to render all their Difcourse in Latin so freely and aptly as they do in English: No, he could not do it at all upon the longest Study, but must blush at the barrenness of his fondled Latin, that many vapour so much with. And the like is to be understood of all other Foreign Languages.

And for the same cause some of the more thinking Ancients and Eastern Sages did esteem it a Folly, or as it were, a fort of Frensie for Men to fpend fuch a great part of their Lives, and that too the Seed-time and properest Season for all useful things in Learning Foreign Terms, Words, and Languages. In which, when a Man has wasted his Youth and done his utmost, he shall never be able to Speak, Understand, or Distinguish so well as a Plow-man or Shepherd

affor.

chains Mother-tongue; befides, no Perfon would trouble his Head, or puzzle his Brains to learn another Language if he could speak but a third part of his own, or did understand the Beauties and Tendency thereof, and that it is impossible to speak or understand any other Language fo well as his own. The Grecians, in their Flourishing State abounded with Arts and Trades, and confequently with Words and expreffive Terms, they apply'd themselves wholly to their own Language, to understand the Beauties, the feveral Proprieties and Terms thereof, and made themselves and it Famous thereby, dispensing all their Learning, Philofophy, Sciences and Arts therein, and never troubled themselves about any other, so that it was a Proverb among them, that he who goes about to learn a Foreign Tongue before he understands and distinguishes his own, Dreams waking; for there is no more intrinsick value in one Tongue than in another, Words being of no other use than to express and distinguish the particular Parts, Members, and Uses of Things: and therefore their value is the fame in all Nations throughout the World. But they are better or worse, more or fewer Beautiful or the Contrary, according as each Countrey abounds in Arts and Trades as we faid before; for every Language is Confused and Babelonical alike to him that cannot speak it: and therefore if there be any extraordinary value to be put on any Tongue for its extraordinaryuse, it must be put by every Man upon his own, that is, upon his own Mother-tongue, because every Man understands and distinguishes his own best: For fince every Man has loft the true knowledge of Nature before hinted at, that is, the diftinguishing power of Sounds, and their Principles, and

also the wonderful variations and descants, arifing and proceeding from those Universal Principles; one Language or Tongue is no better, nor of more intrinfick value than another, only as each Nation is better or worse furnished with Sciences and Trades, which are the Dreffers and Beautifiers of all things belonging to Mankind, be it Communication or Prefervation; but whilft the Language of Nature was kept entire and univerfally spoken, then every word did express and found forth the intrinsick Value. Vertue, or Vice of the Creature, or Thing named or pointed at, that is, the name did depaint the intrinsick qualifications of the Thing or Creature to which it was given: But Man has Fooled away, and loft this Sublime univerfal gift, and so is fallen into a confused method of fpeaking uncertain, and by chance; and this is not only in some certain Countries, but in all Nations of the Earth; and therefore one Nation and Language is as confused as another. and if there be any difference it is for the reafons before affigned.

And as to the Eastern parts of the World, the Chinese and some of the Trading Places of India, are most samous for Language; for in China the Cities are large, and crowded with numerous Artists: And not only so, but their Governments, Orders and Methods of Business are regular and constant, and they are generally at peace; all which mightily encourages and advances Arts and Trades: And as they are Curous Artisticers, and consequently great Beautistiers of various sorts of vendible Commodities and Merchandize, so again their Language is surnished with a considerable number of proper apt Words and Terms coined by their Tradesmen. The

The like is to be understood in all Trading Cities and Countries.

This Truth is fo apparent, that no Intelligible Person can deny it; for in these Countries where there are no Smiths nor Workers in Iron, there are none of the Words, Terms or Names of their Tools, or the Commodities they make: And where there is no Plowing, Sowing, nor any other Parts or Branches of Husbandry or Houfwifery, there are none of their Apt Words, or Useful Terms: And so of all other Arts and Trades, Words and Names in all Sciences and Employments are brought forth and midwiv'd into Visibility at the same time, and by the same Head that the Invention its felf is: One is not without the other, as we shall farther demonstrate in due place, that even the Weakest Capacity may understand and discern who are the first Authors of Words, Names, and Apt and ProperTerms of which all Tongues and Languages are compounded and made up.

And as the Learned have little or no share in the Invention of Words, so neither in the Greek nor in the Latin; neither is there any other Language or Foreigntongue, wherein we can sowell and aptly express, and shew one thing by another, as we can in our own Native Language. Nor is there any Tongue more copious, or endued with a more concatenative or Sympathetical Power of of Similitude than the English-Tongue, whatever People may fancy to the con-

trary.

Would any one suppose or think that Language to deserve the Precedency of all others, which by the greatest Masters is but stammered and guessed at, patch'd up and spoken very impersectly? For so a Man may truly say, Is those who are best skill'd in Foreign Tongues, Latin.

Latin, Greek or any other, were, as was faid before, to buy, fell, communicate and converse in those Languages. They would then appear to be but Weak Pillars of Universal Learning, and Free Speech; whereas in their own Mother-tongue they have a Sympathetical Chain of Apt and Proper Words, both natural and fuitable to each Thing and Creature, and all easie, smooth, pleafant and beautiful too.

But the great Master-Builders and principal Encouragers of all this fruitless Moiling Study and Industry, have been those three Worthies, Ignorance, Cunning or Craft, and Interest ; for did the Common People diffinguish and understand how lamely and imperfectly the Learned speak and discourse in Foreign or School-Languages, they would fcorn and deride them as much as an Artist or Tradesman doth those who undertake to discourse, speak and judge of a Piece of Workmanship or Commodity they neither understand nor distinguish any part of.

For Example; If one of the Old Greeks were to have heard or discours'd in that Language with one of our Best Masters, he would say, That our English-Professor had neither True Time, Tone nor Manner in his Speaking; and fo it is in all other Languages; for no Language can be learned with all the Diligence, Time and Study imaginable, except there be a Communication and Personal Conversation in Youth; which is sufficiently clear by the stammering of our Learned Students, who feem rather to mimick than fpeak the fo much Idolized Latin and Greek.

So that there is no other Reason to be given for the great Esteem and Value most People have for those that can speak, or have any Superficial

perficial Knowledge; which is the most any one has of Foreign Language, but only the forementioned Three Masters of the World have introduced them as Necessary Qualifications; which indeed they are, if rightly understood and apply'd.

Now should we as little value an Anatomist for naming the Particular Members and Parts of the Human Body in Greek, as one of the Old Greeks would have done an English-man's discoursing in Greek, we should do our Anatomists but Justice; for it may be a Butcher, or any Intelligible Man can name or express the Parts of the Body as well, and to as much satisfaction; or, at least, more naturally than the Learned

English-Grecian before spoken of.

But the Greeks, it is probable, were some of the first that were skilld in the Anatomical Arts, as well of the Human Body, as of other Creatures, which is all the same. And that Tongue being unknown to the English People, the Craftsmen of the Faculty, for the fake of Interest, do still retain the Greek and other Foreign Names and Terms in their Arts; and the Physicians and other Cunning Men do the same : For should the English Doctors and Surgeons write their Receipts and Bills, and name the Parts of the Human Body Mother-Tongue, as the in our did in theirs, that is, in Greek, it would take away the greatest part of the Value and Esteem had for their Medicines; Foolish People being imposed upon by the Arts of the Learned, so that they believe all such Words and Things as they know, understand and distinguish nothing of, to import something extraordinary, and to have fome hidden Excellency: Which Legerdemain Tricks have been fo long continued,

tinued, and so universally practic'd, that some of those Dull-Heads, termed Learned Men, think that by speaking a sew Foreign Terms, or broken Words, they know and understand more of the Matter than they could by a more Familiar and Persect Language, viz. Their Own.

The European or Christian Schoolmen of all forts and degrees are the greatest and cunningest Traffickers in Words, or Wordy Philosophers, and that too in Foreign Languages which they do not understand nor distinguish so well by many degrees as they do their own. Whereas all the vaft Eastern Countries, from whence our Learned Doctors have principally had their Receipts and Methods of Physick, and Knowledge of the Vertues of Herbs, did always write, speak and practice in their Mother-tongue the Language of their Countrey: And if any one pretending to the Knowledge of Physick, Nature, or any Part of Philosophy, should have offered his Notions, or practiced in an Unknown Tongue, he would have been his'd at and derided: So that the Esteem and Regard the People of those Countries had for Phisicians and Philosophers, proceeded from their Intrinsick Knowledge, and diffinguishing of the Qualities, Vertues and Vices of Things, and particularly of Foods both in Quantity and Quality: Temperance being their Principal Receipt, and First Step of Advice to the People; and this was deliver'd and spoken honestly, and in their Native Mother-Tongue, and not hid in an Unknown Babel.

The Chief and Principal Difference between the Ancient and our Present Sages, in their Practice, is, That the Ancients did devise and study for the Universal Good of the People, and not so much for Private Interest or Gain; whereas Ours have nothing else in their View, but Intereft.

Besides, Patients address'd those Ancient Phyficians but once, because they taught the People how to live well, and shewed the Power of Temperance, and a Clean Method of Eating and Drinking, which is always the Sinews of Health, and the Work of a Physician. But our Learned tell their Patients, They must take Physick till they are well; and the greatest part of this Cunning Game is play'd and carried on by keeping and hiding their Terms of Art, as they call them in a little Gibberish, broken Greek, Latin, and the like; as if the Drugs, Herbs, Seeds Fruits and Grains were the more inspired and endued with more Efficacy and Vertue by their being fpoken and writ in an unknown Tongue.

And we will fay this for the Learned Europeans, That they are the most Artificial Cheats in the World, and more especially the English Nation; England being the best Market in Europe for unknown Sounds, Voices, Tones and Words: For whoever has but a good Stock of Confidence, and unknown Terms of Art, never fails to meet with Quick Sale, and Ready Money: Whereas Wisdom, Understanding, Honesty and Good Advice in our own Tongue, is thought nothing worth, and meets with no Purcha-

fers'

Indeed a Man may now and then dispose of fuch Plain Honest and Useful Commodities, but then it must be to such as have no Money to pay for them. Nothing goes down, nor turns to any Profitable Account but that which is Mysterious and Dark. Nay, the Ignorance of Mankind is so great, that it forces all Societies, even the Men of Sciences, Arts, Trades and Employments

ployments to invent and use Unknown DarkTerms, Words and Names for their Commodities; otherwife they would not be fo much efteemed, nor

fell to fuch advantage.

But however, this Error in Tradesmen is not in any degree so pernicious as the Practices of the Learned; for in all Arts and Trades, as the Unknown Words, Names and Terms are used only to diffinguish the Commodity, the Goodness, or the contrary; and the Sellers deliver fubftantial Goods for the Buyers Money, and not Words

and Terms only.

For which Reason in our Youth we chose to be an Artist, and to understand the Trade of a Merchant, rather than be either a Divine, a Physician, or a Lawyer; because the Principal Commodities those Learned Gentlemen trade and negotiate in are chiefly compounded of Foreign Ingredients, that is, of Words and Terms belonging to other Nations, like the Medicines of the Physicians, which are most what Foreign, and not our own Growth, and confequently not fonatural, useful or beautiful. And as the Herbs, Seeds, Woods, Drugs and Fruits, of which we have great variety growing in our own Climate, are most suitable to our Constitutions, the like may be faid of our own Mother-Tongue; the Words and Comodities thereof are not only in greater number, and more various, but likewise many degrees more apt, suitable, and better understood than the most applauded of all the Foreign Languages.

Our own Words and Terms are indeed fo numerous and expanded, that as we have hinted before, no person can readily or aptly speak, or understand the tenth, no, perhaps, not the twentieth part thereof, notwithstanding that all is

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plain English, one part as much as another.

Which Increase of Apt Words and Terms is but of late Years, and proceeds from the Encouragement and Growth of Sciences, Arts and Trades, together with many forts of New Ingenuities and Employments; and the Words were midwiv'd into being by the Inventors and Improves vers of the Arts, &c. as we faid before; and therefore they are more apt and fit to diffinguish the Members, Parts and Qualities of each Artificial Production or Piece of Work, and shew their Vertues, Vices, Beauties and Deformities better than can be done in any Foreign Language, wherein we do not speak or communicate or use in Common Conversation. And notwithstanding our Life-Guards and other Learned Men do make use of Greek and Latin in their way of Trade or Business, yet those Languages are of no other use to them, than the Shopkeepers adding Letters and Marks known only to themfelves, which they invent and make use of to hide the first Cost of their Commodities, that the Buyers may be kept in the dark, and from knowing their Gain. Of which every particular Shopkeeper hath a Peculiar Language which others do not understand: For all Terms and Words are invented and ferve for no other purpose than to express and distinguish one Thing from another.

And therefore he is the greatest Master of Words that hath the greatest Understanding of Things; and the more any person knows, the more Words he understands.

Besides, He that has not the distinguishing knowledge of himself and other Things, cannot aptly use Words and Terms, nor apply them to the Proper Purposes they were first in-

vented

vented for by Tradesmen and Artists; and for the same Reason he is most learned that rightly applies Words to the Intention of the first Coiners: And our English or Mother-Tongue affords not only as great plenty and variety of Terms, but also as apt, proper, significant and ele-

gant.

Is there not in England as great variety as in any other Place of Herbs, Grains, Seeds, Fruits, Trees, Earths, Stones, Metals, Minerals and Animals, and also another great, and, as it were, unknown multitude of Things and Commodities made by Artists and Tradesmen, which seem to be beyond Human Numeration; and yet each particular Thing hath its Proper and Original Name and Terms in English, which none of the three Learned Guards or Orders can properly name in any Foreign Language.

The like is to be understood of all Nations in their Mother-Tongue; they all speak their own more aptly and universally than they can any other, the most ingenious of every Nation not excepted; though they may labour at a Foreign Language 20 or 30 Years, as many hundreds do; and yet when all is done, a Plowman in Greece spoke better, more Natural and Correct Greek, than any of those Long Students do; and the like is to be understood of all o-

ther Languages.

Besides, If a Man after all this Pains could speak Greek, Latin, and the like, it would be of little or no advantage to him, except he were to travel, negotiate Business, abroad, or translate some Foreign Author's Words or Letters into his own Language: But to manage and negotiate all Home Affairs, teaching, preaching, arguing Philosophy, Rhetorick, or the like, no other Language

aptly as ones own.

And the Natives of all Countries, and the Artists thereof give more apt Terms and Names to Things, than can be imported from the best Foreign Tongues, Languages being endued with a Natural Sympathetical Chain, which all Men comprehend better, and are readier every one in their own than in any other: That is, the Words, Names and Terms are more agreeable to the Thing they express and distinguish.

For most of the Arts, and the Names thereunto belonging, were invented by, and slowed from one and the same person: So that the Beauties and Ornaments of Words and Terms, in which there is as great variety and distinction as in any other Thing, have been invented by Men

of Science, Arts and Trades.

For Words, Sounds, Tones and Voices have the like Birth in Nature as all other Created Beings; all proceeding from the Seven Grand Prin-

ciples before mentioned.

And therefore all Things both Natural and Artificial have obtained Terms and Names according to their Graduation, Intrinsick Value and Qualities; and, as we said before, all Names and Terms, both the Beautiful, and also those that are Melancholly and Dark, have been midwiv'd into Being by Men of Science, Arts and Employments, such as work in, handle and communicate with the Things.

All Earths, Stones, Metals, Herbs, Fruits, Trees, Seeds, Grains, Elements, Weathers, even all the Coelestial Powers of Heaven; also all the unaccountable Things made and performed by Sciences, Arts, Trades and Ingenious Employments, all are named from thence, and the

Terms

Terms or Names have more or less agreement with the Thing they denominate or express: Which Names or Terms no other Persons could have given, but only fuch as worked in, and communicated with the faid Things, whether they be Natural or Artificial: And according to the Excellency and Degrees of Beauty or Deformity, Fineness or Groffness, so Terms and Names did naturally spring up in the Breast of the Artist; as we see that all the Beautiful Fruits and Vegetations have proportionable Names; and on the other fide, all Things that are course. grofs, and, as it were, unpurg'd, have Names less beautiful, but still suitable to their Natures.

And therefore if any Person were to express, write or discourse of the Beauties and Deformities of Things, none can do it so well, and so much to the Life in any Foreign Language as in their own. For all Countries that have the most Arts and Trades, have the most Beautiful Commodities and Things; and consequently the greatest number of Beautiful Words and Terms. And on the other fide, those Countries that have but a small number of Sciences, Arts and Trades, are less curious in the performance of them, and their Terms of Art also are less ornamental.

Now within one Hundred Years England has made fuch an improvement in Sciences, Arts, Trades and all Curious and Ingenious Employments, that as to Advancement, no Nation in the World can compare with ours. Which is the Original or Fountain of the great Improvement of the English Tongue, the Variety and Beauty thereof. So that the Natives of England have no occasion to travel into any Foreign Region either for varie. ty of Words, or for apt lofty and fignificant

Terms.

The Uses of Foreign Language are chiefly for Travellers, Merchants, and to translate some Material and Useful Things into our own Mother-Tongue; which; as is said before, cloths all Matters and Things with the most Natural and Suitable Terms; and confequently the most intelligible and easie to

the Understanding.

And therefore Greek, Latin, or any other Foreign Tongue is but of little Use, and less Prosit in our Nation, excepting the Cases before assigned; because they have as little agreement with us, as the great number of Foreign Fruits and Liquors, which sure none will say are so agreeable and natural to us as those of our own Kingdom: For by the Improper and Immoderate Use thereof, they have different this Nation as much, and planted as many Diseases in the Body, as the Three Guards of Learned Men have disordered the Brains and Minds of the People.

So that there is no more Real Benefit in making use of Foreign Terms, than when a Preacher in his Sermon reads or rehearses Four or Five Greek or Latin Words to his Hearers, who understand nothing of the Matter, and therefore he repeats them over again in his Mother-Tongue. Can any one imagine that his speaking Greek or Latin did advance Devotion, or do any Real Good? No, He only talks to himself, as the Learned Apostle said. However, the rehearing those Unknown Sentences answer the End he spoke them for; that is, to amuse the People, and make them

think him learned.

For Custom and Blind Tradition have inculcated into most Auditors a Belief, that it is a necessary Appendix to the Office of a Teacher, to rehearse something they understand not; and when they meet with such a one, then there's their Oracle, and all goes down by an Implicite Faith. but if there be no Latin, no Greek, no Fantastick School-Term, but all be plain, samiliar and easie, then the Cry is, That such a Man is no Scholar, and consequently not sit or able to teach and instruct.

So easie and willing are Ignorant and Blind People to be imposed on by every Little Pedantick Quack; as if there were any Real Benefit or Secret Mystery opened when one has occasion to use the Tremendom Name of our Creator, instead of saying God, to say Theos, or Dens. Do not the Three Names express the One Maker and Governor of the World, and all the Wonderful Beings therein: But when the World Theos or Dens is used, then the Meaning is not understood.

So fond is Depraved Man of Things he is ignorant of; and, at the fame time, slights, despises and treads underfoot the Gists which are most useful to him, and such Knowledge as is sufficient for him, did he put it in practice. But his Misery and Calamity is such, that he admires Things which he sees not, nor understands, and disesteems and sets little value on that which he best judges of, best understands, and makes best use of; and only because it is easie, and costs him but little trouble.

And of what we have said of Preaching, the like is to be understood in the Practice of Physicians should direct the Apothecary in English, and say, Take such and such Ingredi-

ents, and make them up in fuch a manner, about the Quantity of a Mouthful, instead of writing his Bill in Latin, and ordering to make up a Bolus, which is as much as to say, a Mouthful, would not the very Nurse slight such a Doctor, and cry out, she could have prescrib'd as good a Medicine her self?

And People would have the very same Dislike, if Chyrurgeons should name any of the particular Members or Vessels of the Body in Eng-

lifb.

So that the Learned and the People agree in their Sentiments, the one missed by Ignorance, and the other by Interest; which last Sort are never like to undeceive the former; as finding, that imposing on their Credulity and Ignorance, is the only way to open their Purses, and bring Grist to their own Mill.

Now having said in Our Foregoing, That Our Own English Vulgar Names and Terms, for the Parts, Members and Vessels of the Human Body, are as apt, proper, and more to the purpose than either the Latin or Greek Words which Our Physicians and Anatomical Gentlemen use in their Prasice, that the Reader may see whether there be any Value or Vertue in the Greek and Latin Tongues more than in our Own; and whether our Own be not as proper and more to the Purpose than the Other, we have here annex'd the Names in all the Three Languages.

And as it is in the Parts of the Body, so it is in Herbs; though here likewise the People are amus'd and blinded with Foreign Names. And that it may appear who are the Inventors of Words, and Enrichers of Language, have likewise added a Collection of Words belonging peculiarly

Of Languages in General, &c.

peculiarly to Trades and Arts, which are become common in all the Conversations of the Learned, and are the Principal Ornaments of their most Elaborate Discourses. And though to avoid being tedious, have only instanced in a few Trades, yet it is to be observed, that all other Sciences, Arts, Trades and Employments have every one furnished more or less.

THE

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EHE

NAMES

OFTHE

Parts or Members

OF THE

HUMAN BODY

In English, Latin, He Head, Caput . Hair, Crinis Skull, Cranium Cerebrum Brain, Face Facies Eyes, Oculi Nasus Nofe, Cheeks Genæ Aures Ears, Mouth Os

TOUR :

Greek.

Karunon, Koméh. Kranion. Enkephalon. Profoopon. Opthalmoi. Rin. Pareiai Oota. Stoma.

Li ps

The Names of the Parts or Members 496

English,	Latin,	Greek,
Lips	Labia	Cheileh.
Teeth	Dentes	Odontes.
Tongue	Lingua	Gloffa.
Palate	Palatum	Uperoon.
Gums	Gingivæ	Enoulon:
Jaw	Maxilla	Larunx.
Throat	Gula	Oifophagos.
Windpipe	Aspera arteria	Arteria Tra- cheia.
Lungs	Pulmones	Pneumoon.
Stomach	Ventriculus	Gastridion.
Liver	Hepar, Jecur	Hepar.
Gall	Fel. Vesica bili-	Kuftis Cho-
76	aris	les.
Heart	Cor	Cardia.
Guts,	Intestina	Entera.
Small-Guts	Ilia	Lapara.
Veins	Venæ	Phlebes.
Blood	Sanguis	Aima.
Bladder	Vesica Urinaria	Kustis ourou.
Kidneys,	Renes	Nephroi.
Neck	Cervix	Trachelos
Shoulders	Humeri	Omoi
Shoulder-bone	Scapula	Omoplatéh
Collarbones	Claviculæ	Kleidia
Arms	Brachia	Brachiones
Elbows	Cubiti	Agkones.
Wrests of the Hand	Carpi	Carpoi.
Hands	Manus	Cheires.
Back of the Hands	Metacarpi	Metacarpoi.
Palm of the Hand	Palma manus	Palameh chei- ros.
Fingers	Digiti	Dactuloi.
Nails	Ungues	Onukes.
新种 生态。		Ribs

English,	Latin,	Greeki
Back	Dorfum	Notos
Back-bone	Spina dorsi	Rachis.
Ribs	Cofta	Pleurai.
Breaft	Pectus	Stethos.
Pit of the Sto- mach	Scrobiculus cor- dis	Bothrion Ga-
Navel	Umbilicus	Omphalos.
Belly	Abdomen	Hetron
Skin	Cutis	Croos:
Privities	Pudenda	Aidoia
Hip	Coxa. Ifchium:	Ischion.
Buttocks	Nates	Ephedrana.
Thighs	Femora	Mehre.
Knees	Genua	Gonata.
Kneepan	Patella	Lekanion go-
Leg	Tibia	Knemeh.
Calf of the Leg	Sura	Gastroknemes
Ancles	Malleoli	Sphuria.
Feet	Pedes	Podes.

Mords of Machania, Firehold

Temester of year to telling and note

Kk WORDS

Words and Terms

Aptly made by several Men of Science, Arts and Trades, which in their Original Birth were chiefly useful for the distinguishing their own Workmanship, but have by degrees in every Age spread themselves amongs not only the Learned, but are, as it were, become universal; being found by long Experience, to express the Genuine Nature, Complexion or Quality of the Thing or Piece of Workmanship they were given to, or christned for; and also to be some of the best and suitablest Words and Terms for to shew and fer forth many other Things, as the numerous Volumes of the Learned in all Ages do testifie; and more particularly the Last Age, wherein Sciences, Arts and Trades have so mightily abounded.

Words of Husbandry, Ploughmen and Shepherds have the First Place.

I M' Shepherd is the Living Lord, faith our Great David.

² Feed my Sheep. 3 Pasteral Crook.

⁴ You are the Sheep of my Pafture.

Words and Lerrns applymade by occ. 199

5 Wolves in Sheeps Gloathing.

61 My Sbeep bear my Voice

7 lunicent Lambs, of de standing to stand

8 Fold by Sheep.

9 Like Sheep to the Slaughter, with Silence.

10 My Shepherds feek the Wool of their Flocks.

11 His line & has taken a Elecce off bis Back.

12 His Law Suit bas fleed & bim. . hand

13 He is as bare as a new shorn Sheep.

14 They play like Lambs.

15 Lambs will play.

16 He looks sheepishly.

17 It smells rammish.

18 He that setteth his Hand to the Plough and looketh back.

se Alone em desen.

19 Till on dreß the Earth.

20 The Lord's Vineyard.

21 Weed the Garden, or Human Earth.

22 Il Weeds grow apace.

23 Reap the Fruit of another Man's Labours.

24 Good Land a Fruitful Wife.

25 They bave made a Brave Harvest of it.

26 Sow your Seed in due time.

27 Plant your Trees in their Seafon.

28 Like Trees fet in their proper Season.

29 Prane, cut, lop off the Superfluous Branches.

30 Cut down Unprofitable Plants.

31 Your Barns are full.

32 Like Chaff before the Wind.

33 Make Hay while the Sun shines.

34 Sorrow, Sickness, Age make Deep Furrows.

35 Make no baulks of Good Land.

36 He was basely baulked.

37 Root them out Stock and Branch.

38 Lay the Axe to the Root.

39 Grind the Corn : Grind the Poor.

40 Always at the Plongh.

3 500 Words and Terms aptly made by Several, &c.

41 Thresh bard, bard Labour:

42 One had as good thresh ; when little is got?

43 Tares, or Separate the Tares from the Wheat.

44 Sandy, Stony Barren Ground or Land.

45 Gather the Fruit, it is ripe.

46 Give me my Bread.

47 Strangers Eat the Bread out of our Mouths.

48 A Land flowing with Milk and Honey.

49 Good Husbandry. A seek as a seek as a line !

50 That Word came in Season.

51 Mow 'em down.

WORDS and TERMS

a er Lambe will play. 16 Hr looks for vitoly

Invented by Sadle-Makers.

- HE has put his Foot into the Right or Wrong Stirrop.
- 2 He has got into the Sadle.
- 3 He has the Fore-Horse by the Bridle.
- 4 He bolds the Reins fast ; He let the Reins go.
- 5 Ill Bridle bim.
- 6 He wants to be spurr'd up.
- 7 He wants no Spurrs.
- 8 He'll answer the Spurr.
- 9 He fits in a wrong Sadle.
- 10 I'll curb bim.
- II He wants to be curb'd.
- 12 Let bim bite of the Bit.
- 13 Whip and Spurr.
- 14 He sits fast in the Sadle.

WORDS and TERMS

Invented and made by Smiths and Workers in Iron.

I Lux or melt your Metal.

2 I A Mould.

3 Cast in a Mould.

4 Polifh.

5 Strike the Nail home.

6 Drive the Nail that will go.

7 Rivet as be rivetted it.

8 Fetters; or, Ill fetter.

9 Forge: He forg'd that out of his own Head,

10 Forgery.

II Chain.

12 Lock; He locks up all in his own Breaft.

12 Unlock'd.

14 Key, the right or wrong Key.

15 Anchor, Good Anchor-hold.

16 Hooke, All's off the Hooks or Hinges.

18 Hammer, He strikes with the Great Hammer.

19 Hammer'd, He hammer'd it out at last.

20 Anvil, He had that upon the Anvil.

21 Bellows; 'Tis the French King that blows the Bellows under-hand to all the Troubles of Europe.

22 Hiß, He was hiß'd out of the Company.

23 Strike while the Iron is bot.

24 Too bot to bold.

25 He bas burnt his Fingers.

26 Sword, or, Two-Edged-Sword.

27 Cut; A Cutting Stroak.

202 Words and Terms invented and made, &c.

28 Point, or, Sharp-point.

29 Grate; It grated hard upon me.

30 Bolt ; He bolted bis Door upon me.

31 Clinch; He gave bim a Clinching Stroak.

3 & Ruft Do not let your Money ruft.

33 Rusty; You grow rusty.

34 As bard as Steel.

35 Bar; There was a Bar put in his way. 36 He has a Spark in his Throat, he's always bib.

37 He wears like Iron.

38 Link; Link'd together.

39 Fire-Brands of Europe; Ambitions Princes.

WORDS and Apt TERMS

Made, Composed and Invented by such as have given themselves to the Study of the Dark-side of the Mathematicks; who are skilled in the Whole-Sale Murthering Art, viz.

1 MArch.
Range.

3 Halt.

4 Patrole.

CQuit.

6 Retire.

7 Retreat.

8 Guard.

9 Mount.

10 Dismount.

II Subdue.

12 Vanquish.

13 Conquer. 14 Fall on.

15 Triumph.

16 Shelter.

17 Alarm.

18 Approach.

19 Review.

20 Advance.

21 Levy.

22 Plunder.

22 Pillage.

24 Ranfack.

25 Skirmish.

26 Attack.

27 Surprize.

28 Attempt.

29 Affault.

30 Combat:

31 Relieve.

32 Rally.

33 Revolt.

34 Rebel.

35 Force. 36 Daunt.

27 Encounter.

38 Undermine

39 Defert.

40 Baffe.

41 Pursue.

42 Train up.

43 Defie.

44 Affront.

45 Cashier.

46 Lift.

47 Fortifie.

48 Convoy.

49 Batter.

so Shatter.

51 Streighten. Kk 4

51 Streighten.

52 Face an Enemy.

53 Look out.

54 Forage,

55 Equip. 56 Rig out.

57 Detach.

58 Rendevouze.

59 Arm.

60 Disarm.

61 Incamp.

62 Decamp. 63 Scale.

64 Defend.

65 Offend.

66 Ravage, 67 Sack.

68 Aim.

69 Intrench.

70 Quarter.

71 In motion

72 Observe their Mo-

tions.

73 Rank and File.

74 Post.

75 Posture.

76 Ambush.

77 Scout.

78 Spy.

79 Incendiary.

80 Booty.

81 Bag and Baggage:

82 Prize.

83 Summons.

84 Worfted.

85 Random Shot.

86 Rear.

87 Front.

88 Flank.

89 Main Body,

90 Extend.

91 Parallel.

92 Furlong. 93 Blockt up.

94 Starv'd.

95 Famish'd.

96 Routed.

97 Ammunition.

98 Rencontre.

99 Muster up.

100 Besieg'd.

102 Yielded.

Toa March'd

103 March'd off.

104 Arriere.

105 Whole Squadrons.

106 Whole Troops.

107 Fled. 108 Cut off.

109 March'd off.

110 Rais'd.

III Beaten.

112 Fatigu'd.

113 Give, take, quarter.

114 Slain.

115 In Cold Blood.

116 Set upon.

117 Got the Day.

118 By Stratagem.

119 Wile.

120 Main Force.

121 By a Feint.

122 Close Siege.

Arms.

124

124 Stand to your Colours. 125 Run away from his Colours. 126 Blow off, spent his Loofe Corns: 127 Word of Command. 128 Come off with flying Colours, 129 Given up for loft. 120 Give Intelligence. 131 Stand Centinel. 132 Wheel about, 122 To another Party. 134 Barricadoed the Doors. 135 Good, Bad Conduct. 126 Ruin'd the Defign. 137 Fought with good bad Success. 138 Cap á pé. 139 Hand to Fift. 140 Met the Party. 141 Club-Law. 142 Fire your Guns. 143 Pell Mell. 144 Come to a Capitulation. 145 Toa Parley. 146 Headed.

147 Seconded.

148 Reinforc'd.

up

Companies.

149 Fill'd

151 Mediator. 152 Treaty. 153 Truce. 154 Peace. 155 Alliance. 156 Confederacy. 157 Confederates. 158 Mediate. 159 Affemble, gather Forces, Strength. 160 Make head against 161 Bulwark. 162 Blown up. 163 Penetrate. 164 Blow up. 165 Fall on. 166 Partifan: 167 Abettor. 168 Maintain. 169 Suftain. 170 Made a brave defence. 171 A Vigorous Resistance. 172 Stood their ground 172 Gave 'em Belly-full. 174 Invade. 175 Incursion. 176 Excursion 177 Exercis'd. 178 Parole. 179 Descent. 180 Ransome. 181 Devastation. their 182 Helmet. 183 Buckcler. 150 Warlike, Soldier-184 Shield. like Countenance. 185

Military Words Cantinued.

185 Unamed.
186 Unguarded.
187 At unawares.
188 A hard Pub.
189 Confernation.
190 Bring up the Rear.
191 By Treachery.
192 Betray the Defign.
193 Lifted.
194 Shock.

206

195 Stood the Brunt.
196 A Brave Action.
197 Get the Victory.
198 Pacification.
199 Magazine.
200 Military Execution.
201 Miferies, Calamities, Fortune,
Misfortunes of War.

WORDS

WORDS and TERMS

Made and Invented by Maficians.

I Compose:
2 Composition.
2 Prelude.

4 Eccho or ecchoing.

5 Congruity.
6 Corresponding.

7 Agreement. 8 Key, or one of the Principal Notes.

9 Descants.

II Charm, or, Charming Power.

12 Union.

13 Melodions.

14 Bases.

15 Trebles.

16 Flats.

17 Sharps. 18 Strain the Strings.

19 Their Strings are too high.

20 Harmony.

21 Harmonious.

22 Musical Voice.

23 Tune or Tunes.

24 Concord.

Those Three Numbers are 26 Fifths, Commanding, are Melodious

Instrumental Musick or Harmonies. Key is one of the Seven Principle Notes, or large extended Circumferences or Orbs; in each of which

Circles, Skilful Musicians can Compose, Transpose, and run Infinite Descants, even beyond all Human Numeration.

L. Georgiain.

22 Chart, ct, Chamby lower

19 Their brings are 100-filling

A Ecche er cech leg.

6 Carrespending.

. 9 Defection is a Confert.

in Sharps.

20 Harmers.

rs Stram the Strings.

28 Transpose.

29 Transposition. A bonneral ban shall

30 Time.

31 Divide your Time.

32 Keep Time.

33 Instrument.

34 Instrumental.

35 Vocal.

36 Unisons.

37 Sweet Power

38 Confederate.

39 Confederating. Sall I all to see 39 . A 8

40 Discord.

41 Disunion.

42 Disunite.

43 Discompose.

44 Disharmonious.

Those Lines Stroker

of the Seven Principle Vers, or larde pricedly

45 Out of Tune.

46 Harsh.

47 Soft.

48 Shrill.

49 Quick.

.....

DAS VERDE WORDS

WORDS

Used and Invented by Fishermen.

I A LL's Fish that comes to 1	Vertico A	I
2 A Good Fish when Caught	Acus	4
3 As flat as a Flounder.	Addition.	
4 As sound as a Roach.	Analogy.	-
5 As dead as a Herring.	Apparent	
6 Still, mute as a Fish.	Application	
7 Bait the Hook.	Alcendent	
8 Slippery as a Fish.	neilnsei A	
9 Fishers of Men.	Afped.	
O Best fishing in Troubled Waters.	Asiom.	
I Cast the Nett.	Britanie	
2 The Seller never cries Stinking	Fish.	
3 Swallow the Bait.	Bay.	
4 That Bait would not go down.	Capital.	-

19 Diameter.

40 Dignity.
41 Direction.
42 Direction.
43 Direction.
43 Direction.

47 Double 1

46 Doplicate.

assistant 8 &

49 Picvated.

WORDS

ar Column.

femilian 2 v

22 Compali-

an Concave.

WORDS

Belonging to the

MATHEMATICKS.

Ccident. Acute.

3 Addition.

4 Analogy.

5 Apparent.

6 Application

7 Ascendent.

8 Ascension.

9 Aspect.

10 Axiom.

II Balance.

12 Basis.

12 Bay.

14 Capital.

15 Cardinal Vertues.

16 Center.

17 Circle.

18 Circumference.

19 Climate.

Col Chinadterical.

21 Column.

22 Comet.

23 Compass.

24 Concave.

25 Conftellation.

26 Contingent. 27 Convex.

28° Courie.

329 Crifis.

To Critical Minutes

31 Chronical.

32 Cipher.

23 Daily Motion.

34 Declining.

35 Definition.

37 Denomination.

Twee 12 38 Defcenfion.

39 Diameter.

40 Dignity.

41 Direction.

42 Direct.

43 Disposition.

44 Distance.

45 Double.

46 Duplicate.

47 Eclipse.

48 Elements.

49 Elevated.

Words beinging as whe Manhematicks. 212

49 Elevasol.	87 Mute: all mail occ
50 Emergent.	88 Nativity.
51 Even	89 Number
52 Effertial.	
53 Exaltation.	90 Oblique.
54 Extraction.	92 Opticks.
	93 Orbs, right of 191
36 Fraction.	94 Ovat
57 Figure.	95 Parattel.
58 Fixed.	96 Planet. Madue hat
59 Fortitude.	97 Plain. Dannye 13
60 Calculation.	98 Political liquid or x
61 Forance.	99 Point. Continue vari
62 Fundamental.	101 Ponderous
63 Gage.	F1 CF4 F7 65 T7 C 65 T8 65
64 Height.	102 Position.
65 Homogenial.	103 Problem.
66 Horizon.	104 Prohibition.
67 Incident.	105 Proportion.
68 Inclination.	106 Proposition.
69 Ingress.	107 Quarter.
70 Inordinate.	108 Quantity.
71 Indivisible.	109 Root.
72 Interruption.	110 Radix.
73 Infinite.	111 Reception.
74 Latitude.	112 Reflection.
75 Level.	113 Region.
76 Luminary.	114 Rectifie.
77 Machine.	115 Requisite.
78 Magazine.	116 Retrograde.
79 Magick.	117 Regular.
80 Magnitude.	118 Revolution.
81 Map.	119 Residue.
82 Marine.	120 Remainder.
83 Mechanick.	121 Scale.
84 Meridian.	122 Scheme.
85 Movable.	123 Separation.
86 Multiply.	124 Sign.
	125

512 Words belonging to the Mathematicks.

125 Signifie.
126 Solid.
127 Solution.
128 Sphere.
129 Square.
130 Station.

131 Sublunary: 132 Substraction. 133 Superficies.

134 Superficial: 135 Symmetry: 136 Supplement.

137 Surface.

139 Symbole.

140 Syftem.

141 Temperate
142 Traversion.

142 Variation.

144 Vertical.

145 Operation:

106 Influence.

147 Uniform.

148 Intermediate.

149 Prognosticate.

171 Concurrence.

Pandautaka.

.committe

, vascersa. T

savials of Asia



acinalovo Alta

aubile Herr

10 to 11 to

FINIS.

